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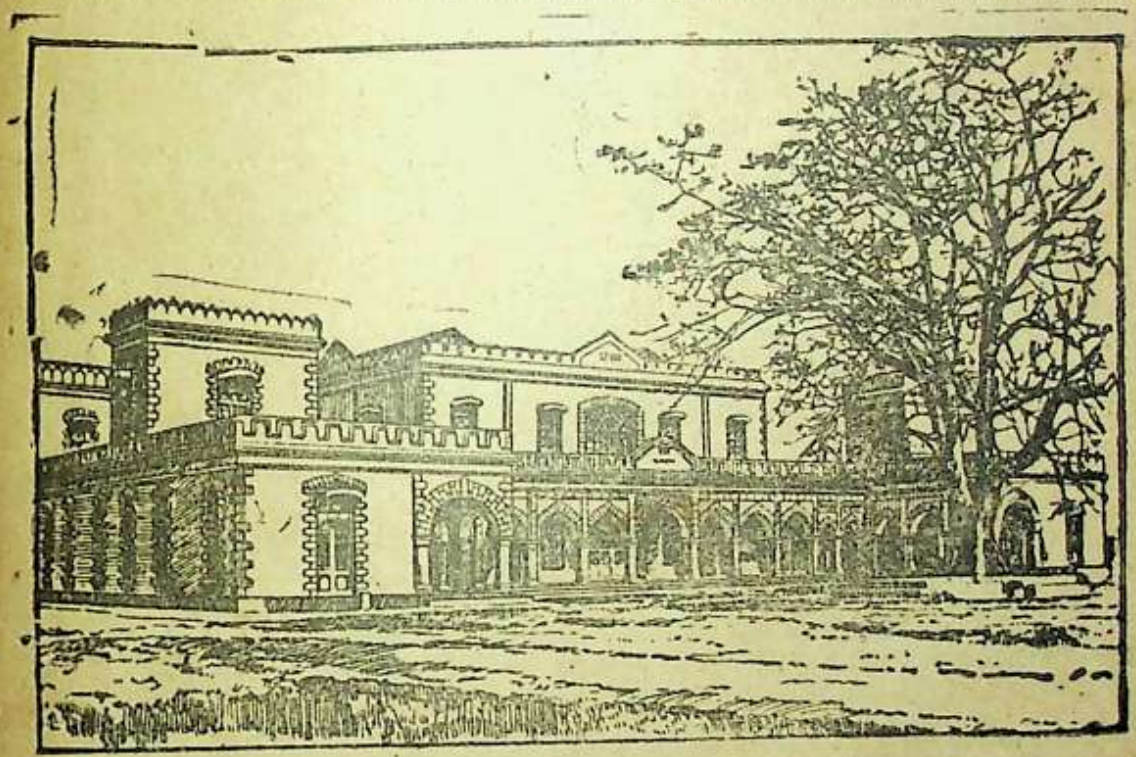
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

JESHTH 1974 AND MAY 1917



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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Table of Contents.

JESHTH 1974 AND MAY 1917.

	Pages.
I.—*Editorial Notes*	893
II.—*Many Thoughts of Many Minds*	905
III.—*Jayanta and the Co-eternity of the Atharva Veda with the other Vedas*—By Professor Vishvanath Vidyalankar	909
IV.—*Sita*—Extract from 'Sita' a Drama by Professor Ram Chandra	914
V.—*An Interpretation of Dayanand*—By Professor T. D. Gajra, M A.	917
VI.—*Vegetable Vs. Animal Food*—By Dr. Biswa Nath Mukerjee, L. M. S., Assistant Editor, Hindu Spiritual Magazine	931
VII.—*Was Draupadi the Joint Wife of the Five Pandwas or of Yudhisthira only*—By "Antiquarian"	940
VIII.—"*Indian Womanhood*"—By Mr. Manmohan Rai, H. Desai	949
IX.—*Maharishi Dayananda's Introduction to the Commentary on the Rig Veda and the other Vedas*—Translation from the Sanskrit by Pandit Ghasi Ram, M.A., LL. B.	954
X.—*Reviews and Notices*	971
XI.—*Ancient Aryan Civilization and Culture* ...	979
XII.—*Many Thoughts of Many Minds*	980
XIII.—*The Gurukula Samachar*—By Professor Sewa Ram	984
XIV.—Advertisements.	

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. X. { JESHTH 1973 & MAY 1917. } No. 12

NOTES.

Plotinus and Vedic Doctrines.

The study of ancient Greek philosophy clearly reveals the influence of Vedic and ancient Indian thought on Greek culture. Every scholar knows that Pythagoras was a believer in metempsychosis, worshipped God as Tetragrammaton which is but a Greek rendering of the Vedic term chatuspad (Om), was a vegetarian by conviction and conduct and that Homa was regularly performed every evening in the school presided over by him *. In the current issue of "*The Occult Review*" there is a learned editorial on Plotinus. A perusal of that informing note confirms our view that the extent of the indebtedness of Greek culture to Indian wisdom is considerably greater than is ordinarily supposed.

(*Vide* Pythagoras by Eduard Scheure, English translation published by Rider and Co., London).

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The extracts that we make from the note will show conclusively that the metaphysical views of Plotinus were cast in the Vedic mould and his mode of statement was also distinctly Indian. Says the editor with regard to the belief of Plotinus in regard to Plotinus :—

> "The philosophy of Plotinus thus included the doctrine of metempsychosis, as regards the affirmation of the truth of which he is very emphatic. For he declares that "The gods bestow on each the destiny which appertains to him, and which harmonizes with his antecedents in his successive existences. Every one who is not aware of this is grossly ignorant of divine matters." He would even appear to admit that at times fallen human souls are imprisoned in the bodies of animals, but speaks less confidently on this head.

Students of our Shastras are familiar with the conception that the Universe is the Cosmic Body animated by the Divine Spirit. Here are two notable passages expounding this view :—

सर्वतः पाणिपादं तत सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः प्रतिमल्लोके सर्वमावृत्य तिष्ठति ॥
विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्यात् ।
संबाहुभ्यां धमति सं पतत्रैर्द्यावा भूमी जनयन्देव एकः ॥

(R. V. 10. St. 3)

"The one God having His eyes, His arms and His foot in every place, when producing heaven and earth forgets them together with His arms and His wings."

आमात्रेऽनन्त मात्रश्च ।

(The Mandakya Upnishad). He is (to be known as) as partless and yet *full of infinity of parts.*

Here is a summary of the view of Plotinus :—

> "The sensitivity of nature (writes Dr. Whitby, summarizing this side of Plotinus' Philosophy) is manifested as a vital nexus in virtue of which every minutest and remotest particle of the universe is intimately correlated and symbolically united to the rest. The universe as a whole, although thus endowed with a potential sensitivity, may neverthless be considered as impassive, because the soul which animates and pervades it has no need of sensations for its own enlightenment and does not, in fact, regard them.

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Again, it is an accepted Vedic doctrine that the universe is beginningless. In the *Rig Veda* (X, 163,) we read:—

"Just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous cycles so has He done in the present and so will He do in the future." (1)

The Chhandogya Upnishad says : "*Before* the creation this universe was existent. (2)

Plotinus expresses thoughts very similar to those embodied in those extracts when he says.

"The creation of the universe, if we are to accept the system of Plotinus, did not actually take place in time. He argues this point out with much subtlety and ingenuity in his essay "On Providence," rejecting the hypothesis of "a certain foresight and discursive consideration on the part of Deity, deliberating in what condition the world should be especially formed, and by what means it may be constituted as far as possible for the best;" and accepting in place of it the the assumption that the Universe always had a being, and that it was "formed according to intellect, and intellect not preceeding in time but prior;* because the world is its offspring, and because intellect is the cause and the world its image, perpetually subsisting in the same manner and flowing from this as its source." In other words, being faced with the alternative of assuming a definite date at which life began, or postulating existence from all eternity, he accepts the latter as presenting the lesser difficulty of the two; but in order to do so, he finds himself involved in the necessity of admitting a sequence of cause and effect which the finite mind is quite unable to dissociate from the conception of time. Failing this, his whole theory of the three Divine Hypostases fall to the ground. If we adopt the alternative which Plotinus rejected, we are plunged into still greater embarrassment ; for if creation began in time, why did the All or the One wait through all the aeons of eternity for its commencement ? And how, indeed, did time itself evolve from eternity, in view of the fact that the two ideas have no apparent relation to each other ?

---

(१) सूर्य्याचन्द्रमसौधाता यथापूर्वमकल्पयत ।

(२) सदेव सौम्य इदमग्र आसीत् ॥ छान्दो० प्र० ६ ० ख० १

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The philosopher may
.....plunge into eternity where recorded time
Seems but a point, and the reluctant mind
Flags wearily in its unending flight
Till it sink dizzy, blind, lost, shelterless.

He may do this, indeed, but after all he will not have solved the Riddie of the Sphinx.

All's Well that Ends Well.

For some time the Maharana of Dholpur listening to the reactionary counsels of his none too wise advisers had been hostile to the spread of the propaganda of the Arya Samaj in the state. Matters reached such a pass that the temple of the local Arya Samaj was demolished. Of course a vital movement like the Arya Samaj could not take such interference with religious freedom and unrestricted right of all classes of subjects to communal worship lying down. As soon as the news of the sacrilege was flashed across the wires, wide consternation seized hold of our community. Hundreds of protest meetings were held and public indignation knew no bounds. Even passive resistance was suggested as a suitable expedient for peacefully enforcing the elementary right of the law-abiding citizen of a civilized State to worship in his own way. Of course it is monstrous to expect obedience to commands which taboo the mode of worship of a community as such. Wiser counsels at last prevailed and the statesmanship of His Highness saved the perilous situation. He invited a deputation of Arya Samaj leaders to Dholpur, permitted the reconstruction of the demolished building and graciously withdrew the order prohibiting weekly services in the Samaj Mandir. We congratulate His Highness on his courage, for it requires rare courage on the part of a ruler in this convention-ridden country to refuse to pay homage to and place offerings before the demon called prestige which everywhere claims a holocaust. As a wise and cool—headed

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proconsul once observed. "The truly brave man is he who is not afraid of being called weak"

The War.

The huge war is still proceeding apace. There is a lull in the Eastern theatre of war though the echos of persistent rumours that Russia has made or is about to make a separate peace are dying out and the latest Reuter telegram gravely informs us that the first shot after the armistice is about to be fired by Russia. The entrance of the United States of America into the war has changed the entire aspect of affairs.

America is rich, youthful, imbued with liberal traditions and burning with righteous indignation. This war is a war of liberty against bondage, of democrary against autocrary and of self-government for all peoples against foreign exploitation. America is wedded to all these principles. Let us hope that the armaggedon of nations will now soon end and, as predicted by a European seeress with him our personal relations are of the most loving and cordial description and in whose powers of higher and direct vision we have the fullest faith, in November the welcome wings of the white dove of peace will flutter in Europe and her leading thinkers will be in a position to address themselves seriously to the solution of the various delicate ethical and sociological problems which this world-devastating war has given rise to. In England and Germany women outnumbered men even before the war. Of course after the war the disproportion will be sufficiently marked to disturb all landmarks of social and conventional morality. Then the question of war babies will also give endless trouble.

Marriage Law Reform in Indore.

If there is any one point in regard to the religion of ancient India on which ancient Indian sages, the great

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Indian Reformers and Revivalists (like Buddha, Shankara, Dayananda, &c), are fully agreed, it is this that the eternal Vedas do not sanction hereditary caste. In the Mahabharata Yudhishtar is represented as having said

तावच्छुद्र समो ह्येष यावद्वेदे न जायते ।
तस्मिन्वेवं मतिद्वैधे मनुस्वायम्भुवोऽब्रवीत् ॥

"The sage Manu has declared that *varuna* (class or caste) is useless and of no effect without character."

सर्वेसर्वा स्वपत्यानि जनयन्ति सदा नरा ॥

The following words have also been put in the mouth of Yudhishtar.

"Men of all castes have always been marrying women of all castes."

Budha Bhagvan says :—

Not by birth does one become a Brahman ; by deeds one becomes an outcast, by deeds one becomes a Brahaman. Know ye this in the way that this example of mine (shows) : There was a Kandala of the Sopaka caste, well known as Matanga. This Matanga reached the highest fame, such as was very difficult to obtain, and many Khattriyas and Brahamanas went to serve him (Urugvagga ; Vasalasutta).

Shankar Swami says in his *Bujarsuchi* Upnishada:—

शमदमादि सम्पन्नो य स एव ब्राह्मण ।
इति श्रुति स्मृति पुराणेतिह्हासा नामभिप्रायः ॥

It means that according to the teachings of the Vedas, the Smiritis and the Puranas only that man (no matter how born) is a Brahaman who is self controlled.

In the *Bhavishya Purana* there are three chapters giving a full exposition of the doctrine that Brahmanhood is the birtht-right of none and can only be earned. In spite of the unanimous testimony of the holy scriptures and of the writings of Reformers and Revivalists, the demon of caste is still eating into the vitals of our community and inter-caste marriages are a rare sight. We personally know of cases where young blooming, beautiful and accomplished girls—girls of a highly and delicately sensitive nature and of exceptionally fine and cultivated tastes—were bestowed upon illiterate idiots for no better reason than this that no better match was available within the narrow limits of caste. If Indian homes are hotbeds of dissension and not

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abodes of pleasure and bliss, caste—which makes unsuitable marriages and marriage between persons whose tempers are incompatible inevitable—is to no small degree responsible for this disgraceful state of affairs. If the education of the modern Hindu woman makes not for her happiness but for life-long misery, caste and the joint family system are to blame. A girl brought up in an atmosphere of freedom and culture is on account of the moral cowardice of the parents who dare not break caste married in a family where her native, freedom and innocent frolicksomeness are mistaken for unbecoming libertinism and unworthy flirtation and her literary tastes become a subject of bitter sarcasm. The poor girl tries to accommodate herself to the changed environments and to fit her frame to the strait-jacket. She weeps hot tears in silence and like a caged bird mopes and frets and ultimately withers away—an uncomplaining victim to pthysis brought on by unendurable mental agonies. If the education of women is to go on, caste must go. All honour, therefore, to those who make the path of reform easy in this matter. The legitimacy of intercaste marriages according to Hindu Law as administered by British courts is questionable in the opinion of many eminent lawyers. The Civil Marriage Act provides no relief to religiously minded Hindus to whose instinct divorce is repugnant and to whom the conception of marriage as a civil contract appears repulsive and the majority of Hindu Reformers belong to this category. They will, we doubt not, read with a sense of relief the information embodied in the following parapraph that we take from the "*Tribune*" of Lahore :—

> Those who deplore that the existing laws in India do not allow people of different castes to marry without declaring themselves to belong to no religion, will be glad to hear that His Highness the Maharaja of Indore has created the required legal facilities by enacting the Civil Marriage Act I of 1916 by which any Indian only by residing in Indore State for 14 days before

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marriage, can marry any other Indian of a different caste or nationality without offence to his religious beliefs. The only conditions laid down are that (1) neither party must have a husband or wife living ; (2) the man must have completed 18 years of age and the woman 14 years ; (3) each party must have obtained the consent of parents or guardians if below 21 and 18 years of age respectively ; (4) and the parties must not be related to each other in any degree of consanguinity or affinity which would render a marriage between them illegal. These are the only conditions which are necessary, and previous to the marriage those who object to it on any valid ground will be heard in a civil court. The Indore Civil Marriage Act will benefit more people outside the State than in it, and all social reformers in India will welcome the facilities created in his State by His Highness.

Varanashrama Dharama.

The semi-Christian weekly of Madras, the *Social Reform Advocate*, says in its issue of May 12th, 1917.

THE promoters of Varnashrama conferences in this presidency appear to be anxious to persuade the public that at the last conference nothing was said that might be offensive to non-Brahmins—at any rate the President and the educated delegates were not so narrow-minded. We do not know what really happened and we are prepared to believe that the enlightened delegates did not behave like Pandits of the old school. But on what basis will these champions of the Shastras maintain Varnashrama ? These conferences cannot evidently raise the cry, "Down with Varnashrama !" If you say that Sir C. Sankaran Nair is a Brahmin because he is in charge of education, that the Commander-in-Chief is a Kshatriya because he is at the head of the army, Sir William Meyer a Vaishya because he deals with money matters, and Sir Claude Hill a Vaishya or Sudra because he attends to agriculture, what is the good of maintaining the fanciful distinction ?

Herbert Spencer dealing in his "Study of Sociology" with psychological hindrances to the attainment and acceptance of truth, refers to the patriotic bias as the chief of them. In countries under foreign rule and dominated

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by a foreign culture there is a class of persons inoculated not with the patriotic bias but with what we may appropriately call the anti-patriotic bias. Such people are ashamed of owning that there is anything good in the civilization and traditions of their race. They discard the national language, national diet, national styles of dress and national modes of living and above all national modes of expression, catch words and shibboleths To this category belongs the learned editor of the *Social Reform Advocate*. He will not deny that every society can be naturally divided into the following four classes—(1) those who lead a life of voluntary poverty and devote themselves to literary and scientific research and the betterment of humanity, (2) those who have strong muscles and iron joints and undertake to defend the community against foreign aggression, unjust oppression and internal commotion, (3) those whose energies are completely absorbed by the mighty task of organising the natural industrial resources of their country, (3) those who are naturally deficient in intellectual power and are, therefore, fit for nought else except menial work and manual labour. The Sanskrit terms Brahman, Kshatriya Vaishya and Sudra are *Anathema Marantha* to him and a distinction real and useful because it makes for the conservation and profitable utilization of natural capacity becomes fanciful as soon as these terms are brought into requisition. What a pathological mental state and how hopelessly incurable !

Plain Speaking about the Bible.

Such is the pressure of modern dissolving and liberalising thought upon Christianity that even licensed preachers are openly uttering doctrines so heterodox that they would have produced an uproar in Christendom if broached a decade back. Mr. Archibald Duff writing in the Christian *Commonwealth*, London, on " Crusade for Use of the Bible" utters some unpalatable truths and indulges in plain speaking about the Old and the New Testaments. He

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boldly exposes the hollow plea that the Bible is the Word of God. Says he :—

> Let us turn and ask, then, just what is this Bible. What is the Old Testament ? What has it to do with any Word of God ? Well, we say : *First it is not a law for us—absolutely it is not a law for us. We do not obey it—we never think of doing so.* We have said at times that our churches must be modelled upon the plans and principles set down in the New Testament. But is there one single sort of churches among us all that can honestly claim that our church ways are all to be seen laid down and described in the New Testament ? Just run over our systems —Episcopal, Presbyterian, Methodist, aye, and even Congregational—and say which of these can point honestly and fairly to New Testament directions for it. What do we follow in our church plans. We follow sanctified commonsense. *We believe that the Great Spirit God is actually present in our minds guiding us rightly and successfully to such plans us shall in each case accomplish our heart's desire, and therein the desire of the Great Heart of God. Ah, there, in man, in sanctified common sense is the Word of God, mastering all our conduct.*

If the Bible is not infallibe and its verbal inspiration cannot be believed in, are we, then, to think that it is history in the acepted sense of the term ?

Decidedly not, says the writer.

> Now to the third and main point. I was once attacked by dear friend who insisted that the children in schools should be taught to read the Bible, because "it is history." I said that it is *not history.* Said my friend, now long gone to his well-earned if too early, rest, "But there is gospel in all history ; and therefore the Gospels are history." He was earnest. I was amazed. *I said, "Which of the four Gospels will you take as the history of the Crucifixion ? They differ most remarkably. One says, 'Jesus ate the passover with His disciples'; another says, 'He died at the passover, and so He Himself did not eat the passover. Which is history?* My friend retired from that argument, gently and wisely. No, those books are all of them materials out of which the thoughtful reader can *gather what was history.*

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The italics are ours. The Bible is doomed. It is not in accordance with the modern spirit and it cannot satisfy the soul yearnings of the civilized man. It is worth preserving only as the none too faithful record of the achievements and sufferings—mainly the latter—of the virile Hebrew people intellectually very backward who worshipped an exacting tribal god called *Jehovah* and accepted as a prophet any clever man who had carefully studied their psychology and knew how to capture their hearts and storm and enchain their imagination. The world has outgrown it. It cannot be spoon-fed upon intellectual and spiritual fare provided by the Bible. Its intellectual digestion has improved and the food required ought to be rich. The Veda alone can furnish it and the spread of the Vedic religion alone will gratify the spiritual hunger of half-starved souls.

Unadulterated Non-sense.

Colonel T. F. Dowden acting as the mouth piece in India of a new Messiah of research in Indian History Lieut-Col. L. A. Waddel gives in the *New Reformer* a synopsis of the Master's reseaches in the antiquities of India. These reseaches represent the life-work of the valiant Colonel. We should like to regale our readers with a few choice and exquisite specimens of this novel and original reseach :—

> One of the difficulties, Scientists, Statesmen and Politicians have in deciding claims of sections of humanity to particular consideration on the score of their antiquity and the excellence of ancestors of, is to trace tradition to facts actually recorded.
>
> We get hints from Religions and Folklore, which are particularly volumnious in India ; but never *a date* whereby to locate, the occurrences in their place in the World's History. The deficiency is now likely to be supplied with startling results ; and considerable satisfaction to Indian Professors who have been groping about in the dark for evidence of the origin of their cherished beliefs.

The Author states that there is no evidence whatever of any Civilisation in India before the 7th century B. C., and that the

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present exaggerated estimate of its antiquity rests merely on arbitrary assumptions of Sanscrit scholars which are now shown to be baseless ; Sanscrit not being evolved even in its Vedic form until after 200 B. C.

He puts the *Vedic* period in India down at about—680 B. C. being the first *Aryan* invasion of India, and the beginning of Civilization there, owing to the *Hittite-Mede exodus* through Beluchistan to the Ganges.

The first Aryan and Vedic King was Dharta or Dharita 680 B.C.He was the son of the last Hittite King. He established sea-trade with China 670-650 B. C. by his Phœnician merchantmen.

It was this that gave rise to the *Great Epic* 'Inter-tribal War' for the partition of India 668 B. C. It is the unsuspected leading factor, in the rise of Brahmanism, as well as the *Anti-Brahmanic* religions of *Krishnaism*, *Jainsm* and *Buddism*. The orgin of the God Brahma, is dated subsequent to 250 B. C.

It will interest Madras to know that the Pandes of Oudh are the descendants of the Pandu Dravido—*Phoenicians* from *Armenia* and *Madras*.

This patient wiseacre who, we are told, by his devoted disciple, has "perused" this subject "his entire time during the last ten years" has one virtue in excelsis and that is brazen faced aggressive Omnicience and blissful ignorance. Vedic gods were worshipped in Asia Minor, before 25,00 years and yet the Vedic period must be put at 680 B. C.

Reputations like fortunes are rapidly made by foreigners in India. If Mr. Waddel had displayed an equal amount of erudition and critical acumen in his treatment of problems of English History, he would not have earned the right to be pilloried in the press ; silent contempt would have killed his life-work and damped nay extinguished his presumptuous enthusism.

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MANY THOUGHTS OF MANY MINDS.

Vernaculars *versus* English.

The following letter addressed by Professor V. B. Naik, President, Shikha Vichar Mandal, Poona, to the Registrar of the University of the Bombay, will doubtless be read with interest by our readers. We take it from the *Mahratta* of Poona.

Sir,

On behalf of the Shiksha-Vichara-Mandala-Education Association-Poona, I have the honour to request you to place before the Syndicate at an early date the question of allowing candidates at the Matriculation Examination the *option* to answer questions in all subjects except English in their own vernaculars. In a circular issued in August 1916 and sent to teachers and professors in most of the schools and colleges in the Bombay Presidency and some others interested in education, the Shiksha-Vichara-Mandala explained the case for the vernaculars and appealed to these gentlemen for a free expression of their views with the request that they would signify their assent or dissent in writing. To this circular replies were received from many teachers and professors, excepting most of those who are in Government employment, who probably did not consider themselves free to do so. The following is an analysis of the replies received :—

For the proposed change.

Professors and Assistant Professors ...	... 27
Head Masters	... 220
Teachers	... 40
Others	... 51

14 are against the proposed change and two have sent indecisive answers. Out of those who voted for the change, as a whole, 14 wish for the change under certain conditions, *e.g.*, some insist upon the use of English as the medium in Mathematics and others in History. This analysis will show that there is an overwhelming majority in favour of giving the option demanded above. Copies of the circulars issued by the Mandal and a pamphlet in reply to the arguments against the

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proposed change, are sent as accompaniments to this application.

A resume of the whole case is however given below:—

1. The present method of teaching through a foreign language in the High School Course when the language is scarcely mastered, is " vicious ", in that, it encourages cramming, it involves waste of time and energy, it gives results which are most disappointing from every point of view and it has checked the spread of education among the people of the country. 2. The Vernaculars are the natural media of instruction. But in the early stages of our educational progress English was used for obvious difficulttes and this use has been kept up even though those difficulties have vanished. With English as the medium, teachers of all subjects are required to be as familiar with that language as with their own—a requirement that it is extremely difficult to satisfy and even if it were possible to satisfy it, the evils of the system as pointed out above remain tbe same from the students' point of view. 3. This method continues unchecked in our schools because the examination is held in the English language. For examinations have always a dominating influence on teaching, which, in all its aspects, will always be shaped after the requirements of the examination. The medium of examination must be changed in order that the medium of instruction may be changed. 4. (*a*) Vernaculars. like Marathi, Gujarathi, Canarese, Urdu, &c., are languages sufficiently developed to be used as media for purposes of instruction and examination. (*b*) The difficulty as regards test books can be easily end early overcome. (*c*) The difficulty as regards uniformity of standard in examination can be overcome by distributing a dozen or half a dozen papers written in Engllsh among the various examiners and then comparing the marks gained or by any orher suitable method. (*d*) The difficulty of organising schools or sections of schools for different languages can arise only in a few places and there such schools or sections already exist upto the 3rd and in some places such as the Elphinstone High School in Bombay even higher standards. The number of languages to be recognised as media in any place will be limited by the number recognised for primary instruction. The defect in the present system has

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been noticed in strong and unmistakeable terms by such a high authority as H. E. the Viceroy of India in his opening speech at the recent conference of Directors of Public Instruction at Delhi. We hope that the Syndicate will see its way to remove as early as possible the present anomalous condition.

The State in Hindu Polity.

The following from the *Hindu Patriot* will, doubtless, interest our readers :—

The relations between the State and the people have exercised the minds of a good many political thinkers in the West. One school holds that the individuals exist wholly and solely for the State, the other school opines that the State exists for the individuals. The world war that is now being waged in Europe, and the conduct of the Hun power engaged in it, bring prominently to the fore this all important question. In view of its intrinsic importance and the attempts that have been and are being sedulously made to pooh-pooh the claims of Indians to Home Rule, it will be not without interest to examine the qnestion of State *v.* Individual, as it was in the ancient Hindu system of polity. The King was looked upon as a god. The King was the impersonation of certain virtues and was worshipped by the people. Despite all this, the King in Hindu polity was not an autocrat. There were the shastric injunctions by which his individual leanings were cribb'd cabin'd, and confin'd and for his parliament he had the council of the Rishis and of his own ministers.

A very clear idea of the Hindu conception of Kingship is to be had from a consideration of the fact that in Hindu books on polity, it was not the King as the individual, but the sceptre which was extolled. It was the sceptre which was the King, the ruler, the leader, the protector. Everyone else may fall asleep, says the Hindu political philosopher, but the sceptre is always wide awake. The sceptre is impartial in dealing out justice. If the king go wrong, the sceptre falls by itself off his hand.

The distinction between the King as the individual and the sceptre which clothes him with all his authority is analogous to the distinction between the magistrate or judge and the Court. "Court" is more intensive in meaning than "magis-

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trate " or " judge." The differentiation, again, will be most clearly brought out in reference to the story relating to one of our High Courts in India. As usual, there were two judges sitting and the lawyer was arguing his case before the Bench. One of the two judges thought that the Vakil was addressing his colleague on the Bench, rather than himself and said that if the Vakil had anything private for the ears of his brother judge, the vakil should not waste the time of the Court in that fashion. The other judge at whom the remark was apparently flung had the presence to ask of the lawyer as to whom he was addressing. The lawyer replied. " The Court, my lord," that is to say, he was not addressing the one judge or the other judge, but the Court, with all the wealth and sacredness of meaning it typifies.

What the word " Court " stands for in mordern phraseology, that and much more than that was typified by the ancient Hindu word " danda " or " sceptre " It was so strictly just and impartial that it scrupled not to smite the wielder of it, if he went wrong. The Hindu system though it subscribed to the doctrine of the Divinity of King, practically made the King subbordinate his wishes to those of the people. They were coustitutional monarchs in all but in name. Our talk about constitution may sound new to some ears, but it is really an old, old thing coming back to us only with the hall-mark of the West on it. And a trade mark in these days is an indispensable necessity.

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JAYANTA AND THE CO-ETERNITY OF THE ATHARVA VEDA WITH THE OTHER VEDAS.

By Professor Vishvanath Vidyalankar.

II

In our last article we gave an excerpt from the Gopath Brahmana to show that the position of the Atharva Veda is co-ordinate with that of the other Vedas. In that Brahman we have the words:—

"अथर्वाङ्गिरसोविद्देव ब्राह्मणम्"

It means that only a learned man versed in the Atharva Veda can preside over a Yajna.

But, according to many teachers, the passage has a different reading.

The resscention which they accept is:—

"यदृचा होत्रंक्रियते, यजुषाध्वर्यवं साम्ना औद्गात्रं, अथकेन ब्रह्मत्वं क्रियते इति त्रय्याविद्ययेति त्रयादिति तथा च यदृचैव होत्र मकुर्वत यजुषाध्वर्यवं साम्नौद्गात्रं, त्रय्यै विद्यायै शुक्रंतेन ब्रह्मत्वमिति ॥

It means that one versed in the Rig Veda is called *Hota*, he who is conversant with the Yajur Veda is termed *Adhvaryu* and the learned man who has mastered the Sama Veda is called *Udgata*, while Brahma is he who has command of the threefold sacred knowledge. Another reading is as follows :—

It means that a *Hota* is one who knows the Rig Veda, an *Adhvaryu* is one who knows the Yajur Veda,an *Udgata* is one who knows the Sama Veda, and a *Brahma* is one who knows the essence of the sacred threefold knowledge.

It may be urged, therefore, that in the readings of the passage quoted above, there is no mention of the Atharva Veda ; on the contrary, the first passage says that Brahma is he who has mastered the threefold knowledge and the 2nd passage says that he alone is entitled to the appellation

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who knows the essence thereof. Commenting on this Jayanta explains that in the above quoted passages त्रैविद्या means the Atharva Veda because it is a synopsis of the teachings of the other three Vedas. The first three Vedas have been assigned to Hota, Adhvaryu and Udgata respectively, what is assigned to Brahma must, therefore, be the Atharva Veda for it contains the mantras of all the other Vedas and may, therefore, be called त्रैयि. Here are the words of Jayanta

" अथर्ववेदस्तु त्रय्यात्मकएव । तत्र हि ऋचो यजूंषि सामानि इति त्रीन्यपिसन्तितेनब्रह्मत्वं क्रियमाणं त्रय्याकृतं भवति ॥

He says in effect that the Atharva Veda is the living embodiment of the first three Vedas because it contains Richas (the characteristic mantras of the Rig Veda), Yajus (the characteristic mantras of the Yajur Veda), Samas (the characteristic hymns of the Sama Veda). When, therefore, we say that one a ttains to the position of Brahma by a mastery of the त्रैयि, we mean that he attains to that position by obtaining a command of the Atharva Veda. With regard to the second reading our author argues as follows :—

" यत्तु वाक्यान्तरे त्रय्यै विद्यायै शुक्रं तेन ब्रह्मत्वमिति, तत्रेयं चतुर्थी षष्ठ्याःस्थाने प्रयुक्ता, शुक्रमिति सारमाचक्षतेः तेन त्रयीविद्यायाः सारेण ब्रह्मत्वं क्रियते इत्युक्तं भवति, न च त्रय्येव त्रय्याः शुक्रंभवति न चात्यन्तं ततोऽर्थान्तरम् तेनेदमर्थवेदात्मक मेव त्रय्याः शुक्रमिति ॥

It means that in the passage त्रय्यैविद्यायै शुक्रम् although we have the donative case, the meaning is that which the possessive case implies and the world शुक्र means essence. The reading under discussion, therefore, means :—" One attains to Brahmahood by mastering the essence of the three Vedas."

Now the essence of a body of knowledge is neither identical with it nor radically different from it. Now if we take त्रैयीविद्याया शुक्रम् (the essence of the three Vedas) to mean the Atharva Veda, the sense of the passage

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becomes clear and self-consistent because the Atharva Veda contains the mantras of the three Vedas and is, therefore, worthy of being called the essence thereof. The Atharva Veda further satisfies all the requirements of the logical definition of the term **सार** (essence) given above, for it is not radically different from the other Vedas because their mantras are found herein and it is not identical with them because their hymns have not been reproduced in their entirety and in the self-same order. Jayanta, then, proceeds to give another exposition of the term **शुक्र** in harmony with his hypothesis. The word **अथर्व** also means "that which is hidden" and this is also the meaning of the term **शुक्र** in Vedic literature. The passage in dispute may, therefore, also mean that one becomes *Brahma* by mastering the Atharva Veda which is related to the other three Vedas. Jayanta, therefore, concludes that in the above quoted two resscentions not only is the Atharva Veda recognised as being co-ordinate with the other three Vedas, but as being pre-eminent among the Vedas for it is the essence of the other three and lays bare the hidden meaning thereof. The explanation is further borne out by another passage of the same Brahmana.

It will be noted that in this passage, the Atharva is called the Brahma Veda, *i. e.*, the Veda assigned to Brahma.

ऋग्वेदो यजुर्वेदः सामवेदः ब्रह्मवेदः

Again some hold that the term Veda denotes only the first three Vedas and cannot be used in respect of the Atharva Veda.

Jayanta regards this view as utterly baseless for it is supported by no authorities. On the contrary, numerous authorities may be cited to show that the Atharva is also designated Veda.* In the first place the mode of statement

* In a future issue of the Vedic Magazine we shall make a present of all these authorities to our readers.

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adopted by Vedic scholars (वृद्ध अवहार) supports Jayanta's view for all of them use the term is respect of the Atharva Veda also. The objection that the Atharva Veda is recognised as a Veda only when the word Atharva is prefixed to the word Veda—while the term Veda standing all alone denotes only the first three Vedas is met by Jayanta by the statement that the terms Rig, Yaju and Sama have a'so to be prefixed to the term Veda when specific Vedas are meant and by the further statement that in the passage यजुर्वेदाध्यायी भारद्वाज it is clearly admitted that there are four Vedas and the fourth Veda can only be the Atharva Veda.

Jayanta now goes on to explain the passages relied upon by his opponents and summarised by us in our last article.

A three-fold argument is built up on the basis of these passages.

In the first place it is argued that because in the first passage the word त्रयी (which means three) occurs, the Atharva Veda is not recognised therein as a Veda. (2) In the second passage the Rig, Yaju and Sama are specifically mentioned as the Vedas, from this it is clear that the Atharva can not, according to this authority, be recognised as Veda. (3) In the third passage the Rig, Yaju and Sama are mentioned by name as the depositories of Revealed Knowledge and it is also expressly stated that God revealed the three Vedas. The conclusion, therefore, is irresistible that the Atharva is not an authentic Veda.

In reply to the first argument Jayanta says :—

ऋग्यजुः साम समुदायात्मकमंत्रोपबन्धात् त्रय्यन्तर्गतश्चाथर्ववेदः पृथग् व्यवस्थित ग्रन्थसन्दर्भश्च भावत्वाच्च भिन्नः स इति ॥

It means that the word त्रैयी means the Rig, Yaju and Sama and since the Atharva Veda is a synopsis of these, the term applies to that Veda also. Although comprised within the three Vedas, the term Atharva Veda has a distinct denotation and connotation because in it

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Mantras of the first three Vedas have been arranged in a different order. He meets this line of argument in another way also. Says he :—

गद्यबंधो यजुरुच्यते, पद्यबन्धः ऋगिति, गीति निबन्धनंतुभेदान्तरं सामेति। अतएव जैमिनिना मंत्र विभागं प्रस्तुत्य तेषा मृग्यत्रार्थवशेनः पादव्यवस्था गीतिषु सामाख्या शेषयजुः शब्दः। अथर्ववेदेऽपीयं त्रिविधैव मन्त्र जाति रिति। मन्त्र विभाग कृतएवायं त्रयीव्यपदेश॥

It means :—Jaimini has said that Rig means the metrical arrangement of divine words, Yaju means prose arrangement thereof and Sama means divine words set to music. **त्रैयि**, therefore, means threefold arrangement of words. The Atharva Veda is also **त्रयी** because in it we meet with Richas, Yajus and Samas.

In reply to the second and third arguments he says :—

It means that the terms Rig, Yaju and Sama do not connote any particular books but peculiar groupings of words, as explained above, and since the Atharva Veda contains all the three groupings, each of these terms may be applied to the Atharva Veda also.

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SITA.

(Extracts from 'Sita' a drama by Prof. Ram Chandra)

Twin sisters Joy and Grief that God has sent
To wait upon the whole created world
Fulfil their duty with unswerving faith,
And every creature's heart they both attend.
Grief guards her youthful sister lonesome Joy
For every creature fain would woo her love,
While sweet refreshing Joy with soothing hands
Allays the burning brow of age-sick Grief.
Where one doth live the other too remaineth
Just as a lonesome star in gloomy nights
Or spot that stains the face of the milky moon.

* * * * * *

How painful sorrows are ! They rob the face
Of all its sweetness. Rosy smiling cheeks,
Fresh lips turn pale ; bee-fickle merry eyes
Which while in joy could lighty dance and kiss.
The vernal vales, the green-girl groves and skies
Of changing charms--are sadly dulled by sorrow,
And under irksome load of tears they droop.

* * * * * *

A boy doth grow to manhood, brings his wife,
He brings new love still having old companions.
But different 't is with girlhood:
Our girlhood grows and so our love doth grow
Among our sister friends, and when the garland

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Of our love and friendship 's closely knit, and fragrance,
Sweetly begins to wrap the wakening buds
'T is then, alas, 't is then that each in turn
Is plucked away to blossom quite apart
Till every rose is gone,—some east, some west,
Some north, some south, and but the linking thread
Of memory 's left to mark the place where grew
These flowers and were sweetly knit together
But sadly plucked too soon.

* * * * * *

Love never fades, what fades was never love.

* * * * * *

How diverse feelings rise within the heart
Of a married virgin ! Oh ! when first her lord
Doth come, how sadness shyly smiles, and love
Brings delicate sweetness of a new-born joy !
The sadness for the past doth sweetly kiss
The present joy.
Now sighs the bosom for the girlhood's joy,
Now shyly half-oped eyes behold their lord,
Now wails the heart the childhood's joy is past,
Now softly laugh the lips for future days ;
Sad memories of the merriest maidenhood,
Sweet smiles that spring from hopes of bridal bed—
Feelings on feelings madly rush and kiss
Each other. And the breezy breath of sweetness,
Kisses away the saddest tears.

* * * * * *

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The sandal tree imparts its lovely fragrance,
To everything around ;
And even if from its resting place the tree,
Be taken away the place e'er sweetly smells
Of sandal wood.
And like the sandal wood the great the good.

* * * * * *

How hard is fate, how short our sight ! Who knows
E'en where we most rejoice may be the seeds
Of some approaching sorrow sown.

* * * * * *

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AN INTERPRETATION OF DAYANAND.

(*By Professor T. D. Gajra M. A.*)

The story of Love is ever the same :

And yet the wonder is that each lover tells a different tale.—Hafiz.

Whenever Dharam fails, and Adharam prevails, I incarnate.—Shree Krishna.

Introductory.

Verily the eternal incarnates when unrighteousness prevails. Moved by the miseries of men the Mukta purusha descends down to the phenomenal plain. And so sometimes the thought has suggested itself to my mind, even the thought that Christ was Krishna reborn, and that the soul that appeared on the earth plain as Dayanand was no other than that of Budha, the prince-prophet. The story has practically repeated itself with but small differences of detail. Even the misunderstanding of their mission is a feature common to them both. Buddha, the mystic but silent seer, the God-realized optimist has been styled atheist and pessimist. And about Dayanand? He lived as late as the last century, he preached powerfully and clearly, and even reduced his mission to writing. And yet there have crept up a thousand and one

Misconceptions about the Man.

'To be great,' says Emerson, 'is to be greatly misunderstood.' Even so has it been with Dayanand. "Dayanand was dogmatic, and conservative." "He was protestant, heterodox, a merciless critic of old traditions." "He was a mere *Pandit* of Sanskrit language." "No; he was a practical man who set before us the highest ideal of Karm Yoga." "He was a leader of the Hindu reform movement; at most a nationatist if you please, but nothing more than that." "He was a world prophet, a saviour of humanity."

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Such are the judgments, so diverse and divergent, passed on the great man of the 19th century! The question arises what is the truth about the man?

A man's actions remain unintelligible, and his words convey but vague meaning—the whole phenomenon appears amystifying maze till his central moving impulse is understood. So to understand Dayanand, we must, in the first place, inquire what was the

Motive

that moved him? Why did Dayanand early leave his home, his sisters and brothers that were so dear unto him, and all the prospects of future pleasure?

The Story of the Rat and Moolshanker

worshipping Shiva has been repeated times out of number from the platform of the Arya Samaj, as being sufficient to account for Dayanand's renunciation. The Shivratri day is celebrated as Bodhutsav—the day on which Dayanand got light. But to my mind this is not enough to account for the tremendous phenomenon,—for Dayanand's renunciation. The Shivratri rat has rattled too much. True the phenomenon led Dayanand to a disbelief of idol-worship. But an iconoclast can very well live, love, and die as others do. Atheists too enjoy life. In fact God touches us but on the periphery so long as the current of life flows on smoothly. Men hardly feel the need of worship so long as they get their bread and butter, and earthly beloveds to their satisfaction. So long as life is easy, and the physical appears permanent religion in relation to God forms but the fringe of life. So then the Shivratri rat cannot explain the phenomenon. Better would it be if we let the rat live, or rather die, in oblivion; or, at most, remember it but as a biographical curiosity. Better would it be if we attach lesser importance to the day. Methinks calling the day of doubt by the name, the day of light, is but a misnomer.

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So much for the rat. But the question remains; why Dayanand's renunciation?

Love is perhaps the strongest emotion that stirs the human heart. All of us, at one time or another, feel its influence. We fall in love, as it is said. But a time comes when we have to part with our beloveds. For some the shock is much too great to bear. They break down. Others sigh and sob, and weep for sometime; but soon the practical realities of life press upon them, and they forget their *grief*. Others, again, the master-men try to seek the solution of the mystery which is called death. And having requisite strength in their bones and marrow they reach their goal. To this last category did Dayanand belong.

Early in boyhood Dayanand lost his uncle whom he loved dearly and tenderly. This was a rude shock. And it was followed by another—the death of his sister. This set Dayanand athinking. "What is the meaning of the mystery? Where is God, the all-merciful father?" Vague misgivings haunted him Worldly wise men, as in the case of Budha, suggested marriage as a cure for wan doubt and *wairagya*. But Dayanand was too cautious to be caught in the snare. He took an early opportunity to escape; and thenceforward became a serious

Seeker after Truth.

Tremendous are the sacrifices that a seeker after truth has to make. Truth is a jealous lord; it brooks no other master. Love of self in all its forms must be foregone. Love of pleasure, greed of wealth must be given up. The question arises—what was Dayanand's

Equipment

for the candidateship. To seek truth Dayanand renounced self. He gave up the greed of riches. He left his home. He gave up all comforts and luxuries. He put on the robe of humility: and wandered about in the dress

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of a hermit. Above all he took up the vow of *Brahmacharya*. Continence, absolute abstinence, Dayanand had well realized, is essential to a seeker after truth. Higher cerebration and sexual activity vary inversely. And so Dayanand throughout his life kept *Kam* under complete control. To attain this Dayanand underwent all the austerities spoken of in old Hindu books as *Tapas*.

Asceticism, to-day, is denounced and pooh-poohed. The tendency of the modern age is to make life as easy as possible. "Asceticism is a gratuitous travail"—cries out the modern man. So corporal punishment must be abolished. Education, aye the whole life, must approach play as near as possible. In place of fasts we must have feasts—yes, feasts both at the time of birth and death. Well has Count Tolstoy remarked that the present is an age of gluttony. But the truth is that in the higher evaluation of life pleasure is only on a par with pain. This truth is well recognised by Mr. Welton in his book, "Pschology of Education," wherein he condemns the modern tendency of making education as effortless as possible. William James, the great American psychologist, sounds the same note, and strongly advises the modern enervated, soft civilized man to have a daily dose of even gratuitous asceticism. It is, as he says, an insurance fee which, though it brings us no immediate gain will always stand us in good stead at the time of need. Follow the *shre marag* (the path of virtue), though painful, and not the *pre marag* (the path of pleasure) :—such is the teaching of the ancient seers of India.

And Dayanand, a follower of the ancient *rishis*, practised asceticism to keep *Kam* under control. And so it was that with merely the loins cloth on he wandered through jungles, went up hills and down dales, and exposed his body to heat and cold, and practised other austerities. And thus he could remain a perfect Brahmachary. Some of his biographers tell us that he never lost

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his reproductive fluid. Thus prepared Dayanand began his

Search.

Three years, we are told, he passed in the search, visiting different *sadhus* and priests, the professed possessors and dispensers of drugs that heal sick souls. They taught him *yogic* practices and instructed him in the ancient sacred Sanskrit lore. But their methods did not satisfy him. "There is something radically wrong," thought Dayanand. "The highest truths cannot be irrational." After 3 long years Dayanand heard of the

Blind monk of Mathura

and hearing of him Dayanand turned his steps thitherwards. Two or three years he remained here under the tutorship of the *Dandi Sanyasin*. During all this time he lived a hard life, and learnt Sanskrit scriptures with great appetite. At the feet of this Guru, whom he respected as few pupils respect their teachers to-day; yes, from this Guru he learnt that the ancient scriptures neither enjoined the performance of animal sacrifices and nonsensical ceremonial, nor did they embody the babblings of fools and rhapsodies of shepherds but that they were the repositories of the highest truths, that they contained in them the sublimest solution of the problem of life. This Dayanand understood very well. And thus as a result of his search he attained to an

Intellectual grasp of the Mystery of Life.

His doubts being now put down, and propping his faith on an understanding of the ancient scriptures Dayanand began his work of *prachar*. Now he criticised different Hindu sects. The old accretions of ignorance and formalism that have accumulated over the fair from of religion must be removed before its beauty and unversality could be fully revealed. So it was that Dayanand took to this preliminary distructive work of demolition

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Dayanand was not a destroyer essentially. He did not criticize people through a love of hate. No ; his work of criticism resembles the work of a surgeon in amputating a diseased limb. This work of social surgery was carried on for sometime. But gradually the difficulties of the task grew on him ; till during the *Kumbh* fair the depth of the disease was fully revealed to him. People at this huge grathering mocked at him, and laughed at him, and even threw stones at him. Dayanand felt staggered. The task seemed too difficult. His intellectual grasp and book learning could not give strength enough to carry on his work. And so for a while he grew despondent, and

Retired into a retreat.

On the banks of the Ganges he roamed about stark naked. And once, they say, he went up the Himalayas. The world appeared to him a void. And methinks, in the bitterness of heart he cried aloud, " where art thou oh ! Lord ?" And a voice of the silence replied, " Lo, I am here : even here among my people." Yes, Dayanand now intuitively saw God in man ; and realized that universal

Service of man

is the fulfilment of His will, as also the *truth* and fulfilments of our narrow emotional love for individuals. His faith returned unto him ten times more strengthened. Thenceforward he powerfully and unswervingly preached his propaganda of *paropkar*. Yes, Dayanand's religion was the religion of service of man, of service without attachment to individual and expectation of reward or recompense. It seems that to Dayanand as to the English poet it was true, "He prayeth best who loveth best."

" The prime object of the Arya Samaj is to do *upkar* to the world, that is. to promote physical, spiritual and social good." " No one should be content with promoting his own good only, on the contrary, he should see his own good in promoting the good of all." And so it was that Dayanand preached so powerfully against cruel caste custom, and lifted up the degraded down trolden Sudras.

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Service of man irrespective of limitations of caste, colour, creed or geographical bounds—this is the first note of the grand song of Dayanand's life. People call him a nationalist whose mission was confined to Bharat Varsha. True, Dayanand, speaks, over and over again, of reforming India. He dwells at some length even on the injustice that India has suffered at the hands of oth r nations. He speaks very feelingly of the deep degradation that India has undergone. He devises schemes of uplifting her. Yes he does all this. But this love of India involves no neglect, much less any hate of other countries. He speaks more about India than about other countries for the simple reason that he knew more details about the former than about the latter. "We treat foreigners in the same way as our own countrymen as far as the elevation of the human race is concerned." "We endeav our for the betterment of the human race." These and such other passages abound in his books. And consistently with this principle he exposed the follies of Indians in no more compromising terms than he did those of other nations.

Dayanand's cult, then, was, in the first place, that of service of man.

But that is different from

Comte's Worship of Humanity.

Comte was a positivist. For him the transcendental, the noumenal had no meaning. He was a phenomenalist. His God was humanity. Dayanand was not a worshipper of humanity in that sense. True, Dayanand believed in the immanence of God in man. He also believed that God can partly be realized through the service of man. But from that it did not follow that man was God. Humanity is *many* while God is *one*. Humanity is *becoming* while God ever *is* and ever is the same. In humanity we see our changing self reflected ; in God we see it transcended. Humanity is painful ; God is all joy. "God is the personification of tr ue existence, intelligence, and bliss. He is

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formless, almighty, just, benevolent, unborn, endless, and infinite, unchageable, beginningless.....all-pervading, ominscient, and controller from within of all.....eternal, holy, and maker of the whole creation."

For Dayanand morality could not exist without God. To Dayanand as to Kant God is a necessary postulate of morality. Or as he puts it in his own more human terms, God is the rewarder and punisher of souls for their good and evil deeds. This God and His will, according to Dayanand, is the final sanction of all moral action.

Nor is this all. God is necessary for Dayanand from another point of view still. To Dayanand God is the ideal of moral perfection that man may try to approach as near as possible. Hence the second note that he sounds is:

Be devoted to God.

Yes, Dayanand tells us, as emphatically as he may,—serve man and live unto the glory of God. Think of the Divine perfection, and try to be like unto your father that is not in heaven but in the sacred sanctuary of your heart. Worship the beloved within you. Retire twice every day, and try to enter into the silence. Seek daily and hourly to know the will of God. Such seems to be the teaching of Dayanand. And such it may well be; for Dayanand's Ishwar is not a Miltonic God. But he is immanent in the world, and is ever on speaking terms with man, and so may be approached by any humble but sincere seeker. As he himself says, "we can know God through Pratyaksh." Retreat into God and you will return to the world better equipped for service. And so it was that Dayanand sought the beloved in his heart, and prayed unto Him, who sustained him, throughout his life, aye prayed unto Him even at the time of death.

God then gives meaning to morality. Nor is this all. *God idea* also *makes science more synthetic.* There is law in the universe; such is the verdict of science. This law ought to be immutable and always dependable. This is

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the expectation of the scientist. From this data the religious thinker argues thus : Law is an expression of Intelligence. Blind forces cannot work according to law ; nor can a fortuitous concourse of atoms result in a *cosmos*. Further the laws are eternal and know no limitation of time ; therefore must the Intelligence whose expression they are be eternal also. The laws *work* ; they are *efficient* Hence, the Intelligence must be powerful. And lastly, the Intelligence cannot work but with an end or good in view ; and so it must be God.

And thus the laws of the scientist find their final meaning in God. And so Dayanand in support of his *monotheism* adduces the common sense simple yet sublime argument from design. "No potter, no pot ; no God no cosmos." Thus for Dayanand science was no enemy of religion ; rather it supported religion. And so unlike mediæval theologians Dayanand welcomed truths of science ; aye he welcomed

Truth

from all quarters. And so he lays down : "We should ever he ready to accept truth, and to renounce untruth." "We should dispel *avidya*—nescience and promote *vidya* —science spiritual and physical." And in fact truth is essential for the cult of service, for without a knowledge of laws of the Universe we may do positive disservice while intending to render service. And so it was that Dayanand spent so many years in learning ; and opened many pathshalas for dissemination of truth. In his discussions too his object, according to his own testimony, was truth and not victory. One writer says that he performed what Shree Krishna calls the 'sacrifice of knowledge.' In one book he tells us that after careful study he holds 3000 books to be authoritative. And one result of this great love of learning, and his attempts to arrive at truth, is his novel

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Interpretation of the Vedas

The ancient scriptures of the Aryans had long been misunderstood and maligned. To Hindu Pandits they were but records of animal sacrifices, and unmeaning ceremonial that existed in the past ; whe reas to European Sanskritists they were but an embodiment of babbling of fools. In the hands of Dayanand the old Sanskrit scriptures appeared altogether in a new light ; they became rational, moral, philosophic,—an embodiment of high intuitive truths. Max Muller spoke lightly of the Vedas, but he lived to correct his mistake. And in his later days, he, to a certain extent, admitted, though ret uctantly, the grandeur of ' the ancient wisdom that ages not.' And who knows how great will be the contribution of the revival of Sanskrit sacred lore, so powerfully pushed forward by Dayanand, towards restoring calm among the weary and warring nations of the world ?

One aspect of truth is

Veracity

Indeed, for truth to be preserved and propagated veracity on the part of its devotees is essential. Patanjali in his Yoga Darshna includes it among the five great vows that are universal, not limited by place or time. And so Dayanand never suppressed truth. He was always veracious ; and fearlessly expressed what he believed.

A Casuistical Question.

Sometimes the question is asked whether falsehood may not be spoken to avoid apparent injury, to nation or humanity, that may be brought about by not following such a course. The answer of the mere lover of man is—speak falsehood ; while that of the mere devotee of truth is—speak truth, come what may. The believer in God here comes in to settle the quarrel. He declares the category of right to be subordinate to the category of good ; right is right because it leads to good. But further he

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says that final, real, and lasting good cannot be brought about except by following right.

Thus the controversy between the utilitarians and intuitionists with regard to the criterion of conduct is settled. Theoretically the criterion of "the greatest good of the greatest number" is correct. But it is impossible ever to determine this in any particular case. The difficulty is felt to be almost insurmountable by the utilitarians themselves. And so it is that Mr. H. Sidgwick, a great exponent and upholder of utilitarianism, and a severe critic of common sense, or intuitive morality, practically admits that the utilitarian ideal can best be attained by encouraging people to follow the injunctions of common sense morality.

And so it is that Dayanand lays down—"All acts should be performed in accordance with

Dharma

i. e., according to what is right and wrong." "Do right because it is right in scorn of consequence;" so sang the great mid-Victorian poet, Tennyson. Think of the action and not its fruit; such is the injuntion laid down by Bhagwan Krishna in the Bhagwad Gita. 'Duty for duty's sake';—that is the categorical imperative of that prince of European thinkers, Immanuel Kant.

And so Dayanand throughout his life never suppressed truth. Conciliation did not appeal to him. Fearlessly did he expose the follies of men. People threatened him with pain and ill fame. Others tried to seduce him by offering him riches. But neither threats nor seductions availed. A great *gadi* was declined. Even the temptation of being declared an *avtar* could not move the mighty man. Some, from prudential considerations, suggested that he should suppress a part of the truth, and should first try to bring people round to the *Shivite* sect. But Dayanand had no faith in half measures. He could not understand how good could be brought about by

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suppressing truth or by killing one's conscience. And so he became a radical uprooter of evils, and a fearless follower of *dharma*, though it cost him his life.

The third note, then, that Dayanand struck is :—

Gather truth ; be veracious ; and do the right.

One more note he struck, more mightily than the rest. But before that is mentioned,

An incidental question

claims attention. Dayanand's teaching so far seems to be the same as that of other saviours of humanity. 'What then was Dayanand's speciality ?' A typical question this, typical of the sectarian. "Other religions are good enough, but mine is better than all others. Other saviours are all right, but my saviour is higher than all others." Such is always the position of the narrow-minded sectarian. And hence is there infinite and endless quarrelling of creeds, and wrangling of religionists. The pity of it all is that the saviours claimed no speciality for themselves. Religious toleration is the sore need of the world to-day. Ah! how long how long, shall we quarrel over unimportant matters of name and form ? How long shall we fight for the letter while the spirit of religion is throttled ; how long worship the ass while Issa dies ? Long has the world done that. Enough of it ; no more of it. Rather let all creeds come to a common understanding of the Truth which is One and Divine and let go error which is many and man's. Dayanand preached this truth—this ever the same Sanatan Dharma. He claimed no speciality for himself. He had no new creed to establish. He called himself a transmitter of old truths, as almost all saviours have done. Says he himself: "I believe in the religion based on universal and all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the reli-

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gion in question is called the primeval eternal religion, which means that it is above the hostilities of all human creeds whatsoever.....my conception of God and all other objects.....is in conformity with the beliefs of all the sages from Brahma down to Jamini".....

And now the fourth note that Dayanand struck—a note that he struck more mightily than all the rest was

Be a Brahamachari

Bitter is our need of *Brahamachary i* to-day, when our eyes have grown weak, and our digestion is deranged; when spectacled men are a spectacle so common. A learned writer in the Nineteenth Century and After says that at the present rate of degeneration the modern civilized man would, in course of about 50 years, be toothless, toeless, uniformly spectacled, and soft muscled, unable to move about and do any hard work. God forbid that the prophecy come true. But there is no doubt that the apprehensions are justified. Dayanand saw this and was moved. 'Would that the world realized its mistaken rush after pleasure,' sighed Dayanand. 'Brahamacharya, Brahmacharya' he proclaimed at the top of his voice, 'is the remedy for all your ills.' Brahamacharya is the *sine qua non* of religion. How shall we serve others, how shall our prayers reach on high, how shall we be able to gather truth, and how express it fearlessly, and lastly, how, shall we be able to follow the path of *Dharma*, when we are lacking in self control, when we lay waste our best powers, when our bodies are delapidated, and our digestion deranged?

'Be a Brahamachari'; this then was the mightiest note that Dayanand struck. And so it was that he himself lived the life of an ideal Brahmacharin. And more than thirty years have passed since the passing away of the Brahamachari into Brahama Loka. The question is—Have we proved ourselves worthy of him? Methinks his

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soul is still crying to us : "Be Brahmacharins. Give up your extreme love of immediate pleasure. Exercise greater control over your touch and taste. Aye, let your eyes and ears too be disciplined."

And India's piteous cry even to-day is for a band of Brahamacharies—Brahamacharies who taking the pledge of chastity and poverty may remove the mother's fourfold misery of disease, poverty, ignorance, and irreligion, and thus prepare her for her spiritual ministry of the weary world.

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VEGETABLE *Vs.* ANIMAL FOOD.

(By Dr. Biswa Nath Mukerjee, L. M. S., Assistant Editor, Hindu Spiritual Magazine.

1. Is man meant for the former or the latter ?

In the creation of God we come across three kinds of animals, (1) herbivorous or frugivorous, (2) carnivorous and (3) omnivorous. The first kind includes those animals who live entirely upon fruits and vegetables. The second has those animals within its pale who have a pure and unadulterated animal food for their means of sustenance. The third class of animals are those who have mixed system of diet, *i.e.*, who eat all sorts of food, no matter, whether animal or vegetable. Man may be classed with the first. No doubt, at the present time, in the height of his scientific achievements he has forgotten entirely his former condition. He is falling off from the dignity of his moral position. The wrong conception of the present day scientific progress has made him blind to and biased against what was good in the ancients. The humorous remark of Cowper—so wise we grow that we think our fathers fool, no doubt, our wiser sons will think us so—was and is still proving correct to the letter. There is no denial of the fact that in spite of miraculous progress in science the moral side of man's character is gradually being blackened. The achievement in science has given a greater speed and impetus to the finished and highly accomplished methods of robbery, dacoity, theft and treachery. The throbbing pulse of the rising generation of humanity is indicating the symptoms of a malignant disease, *i. e.*, "*moralitis.*" The reader knows that some diseases are very common to-day, which end with the word 'itis' after the name of some organs of our body as, for instance, liveritis, the disease of the liver, nephritis, the disease of the kidneys, pericarditis or the disease of the pericardium or sac of the heart and many other "itis" which have taken hold of the different parts and organs of man, but we think, he does not know that the most

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dangerous of these is the one, which we call 'moralitis' which has affected the morality of not one or two men but all men in general. But unlike the others it is painless and formless, so far as our material and physical bodies are concerned. It has just begun to work havoc in our midst and is yet dynamic in its action. Its origin certainly is from intemperance and from an impurity in the regulation of our diet and the tending of a cruel habit in human bosom. No doubt, it is in its infant life and it is high time that we should take note of this growing danger.

In those days when murder was unknown, when people did not lock their doors, because there was no fear of thieves, and dacoits, when cruelty, greed and selfishness were the things of the past and when human ailments and sufferings were very few in number and simple in nature man lived upon fruits and vegetables and the foundations of butchery were not yet laid by shedding the blood of God's innocent creature to gratify our desires. The primitive men were all vegetarians and we wonder why the things that suited and proved best for them should not be equally useful to us. Certainly it will, but we do not try to realise the truth. Dr. J. H. Kellogg of America has very pertinently observed, "If flesh was not the best food for Adam, for the primitive Romans, Grecians, Persians and Egyptians, it cannot be for modern man, whose organisation is essentially the same. Examination of the remains of persons who died many thousands of years ago shows that there has been no radical change in the human organisation within the knowledge of man. And, again, experience shows that flesh food is not a necessity, since thousands have renounced its use, and, though suffering slight inconvenience at first, have improved under the change." Dr. Kellogg has forgotten to mention that the Hindus or the ancient Indo-Aryans were the first people to pioneer the cause of vegetarianism in the world The testimony to this fact is still living in the majority of her fruit and vegetable eating children, who has reduced अहिंसा

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परेमाधर्म्मा to a common parlance. It is true that almost all the religions of the world have a warning voice against the use of animal diet, but none so much as Hinduism.

There can be no denying the fact that the stuff of love, selfishness, jealousy and cruelty are but emotions and passions of man which are sufficiently accumulated and treasured up in the human constitution. Physical science may call them a combination or distinct individualisation of oxygen, hydrogen, nitrogon, carbon, calcium, sulphur, phosphorus and many other chemical constituents of the human body, but it does in no way alter the sense of our argument. A great American specialist of food and diet has used his pen forcibly to say "since the human body is made of what is received into it in the form of food, it is evident that the the character of a person's food will determine his own character. Experiments have again and again proved this to be true of animals, and it can be no less true of human beings." So, if not wholly or to a large extent, it is possible for use to make us of cruel or kind, sincere or lying, and abominable or amicable temperament. Now it will be admitted on all hands that it is more essential for us to be kind than to be cruel, to be sincere than to be insincere, to be amiable than to be abominable. But is there any doubt that animal food excites the animal passions of man, while vegetables appeal to the cooler and nobler instincts?

There are some people who think that animal food is more essential for mental workers and those standing in need of strengthening their memories. That nothing is more untrue than this, has been proved by our own personal experience that the horse, rhinoceros and elephant who wholly and solely live upon vegetables are more intelligent and have better memories than tigers, lions and other carnivorous animals have. Moreover, it has been observed that villages which afford special facilities for fishing and hunting are those, where only people of very

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low and barbaric habits live. Let us confirm our opinion by quoting a passage from the book of a great western authority. Says he in connexion with the above belief, "The falsity of the theory has been repeatedly shown by citation of the fact that the lowest of all human races are those that live exclusively upon fish. In civilised countries, also, as in the vicinity of large fisheries, whole communities often make fish their almost exclusive diet; and yet there is no evidence that their mental capacity is increased thereby. In fact the low mental and moral status of these people would furnish an argument on the opposite side of the question if it were necessary to offer such argument." So we see that vegetables are more suitable and useful for us from moral, religious, humanitarian, economical and sanitary points of view than meat and fish.

Moreover, it will be expedient to see that the alimentary canal, salivary glands, teeth, the movement of mastication or mode of chewing of man have a greater resemblance and similarity with those of vegetable and fruit eating animals than of carnivorous beasts. Let us also quote here the opinions of eminent men of the past and present on this point. Says Dr. Kellogg of America, "Man's anatomical structure, especially the formation of his digestive apparatus, clearly *associates him with frugivorous class of animals*, represented by the gorilla an chimpanzee, the lower orders which approach most nearly to the human form." Sir Everard Home says, "While mankind remained in a state of innocence there is every reason to believe that *their only food* was the produce of the vegetable kingdom." The great naturalist Linnaeus in speaking of the dietitic character of man says, "His organisation, when compared with that of other animals, shows that fruits and esculent *vegetables constitute his most suitable food.*" Dr. Thomas Bell of London has said, "The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organinsation goes

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to prove that man was formed a frugivorous animal." Baron Cuvier, one of the most learned men that ever lived sates. "The *natural food* of, then judg ng from his structure, *appears to consist of fruits, roots, and esculent parts of vegetables.*" (All the italics are ours). Prof. Charles Bell Bell, F. R. S., says. "By examining the teeth, whole digestive apparatus, skin and other organic structures of man we come to a positive concluslon that man is a frugivorous being-" Prof. William Lawrence, F. R S., says. "Though man has some teeth known as canine teeth, yet they are not strong enough for eating flesh, and they are only meant for some such coarse vegetable food as would stand in need of them" Says Dr. Oldfield, D. C. L. M. A., M. R. C. S. "Man is herbivorous and not carnivorous."

There are some people who are of opinion that vegetables are enervating in their effect, but let us quote Mr. B. Both, a great authority on human diet, "*A vegetarian diet, is favourable to industry and hard work*, and a flesh diet on the other hand, favours indolence, sleepiness, growing fat, want of energy, indigestion, constipation and other like miseries and degradations. The Spartans who stood first among all the nations of history for power to endure hardship, were vegetarians, so also were the armies of Rome, when Rome was conquering the world." Let us see what another authority, Joseph Brotherton says on this point. Says he, "History and experience proved that men's *best and original diet*, excluded the flesh of animals. Flesh was unnecessary and injurious, causing diseases and blunting the moral feelings. I have not eaten flesh for thirty eight years; I have enjoyed health, and from my soul I can recommend it (vegetarianism) as the best method of living." In the year 1909 the president of the London Vegetarian Association, which was founded as early as the year 1847 for arriving at a true and reliable conclusion kept for a period of 6 months two batches of children, each numbering 500, one entirely on vege-

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table food and the other on the animal and on the expiry of this time examined them and found that the boys who were kept on vegetables proved bulkier in weight, better in intelligence, diligence and health, than the others who were given animal diet. Every student of geography knows that the Arabs who live for the most part on date-fruits and the camel's milk are more painstaking and persevering and enjoy a longer life than other peoples of the world. The Egyptians, who live chiefly upon wheat, maize, pumkins and dates, are one of the most diligent and energetic peoples on the face of the earth. The Irishmen who live upon potatoes are more bulky in size, stronger in constitution and keener in intelligence than the Scotch and Englishmen. The Japanese whose principal staple food is rice defeated the carnivorous peoples of Russia. Innumerable instances of this kind can be easily multiplied, but we think they are sufficient now to convince the reader of the truth that vegetables are more nutritious and strengthgiving than flesh and fish.

Animal food is also not sanctioned by all the great religions of the world. In the Mahanirvanatantra the goddess Durga says to her husband Mahadeva. "He who kills beasts in my name, and eats flesh suffers in hell with relatives and friends, in hell as many years, as there are hairs growing on the beasts." The Mahabharat says, "One who desires the good of self must refrain from eating all kinds of meats,—no matter whether sanctioned by the scriptures or not." Manu says. "Fish of every sort should be avoided." Again he says, "He who eats the flesh of any animal is called the eater of that animal itself; and a fish-eater is an eater of all flesh; from fish, therefore, he must diligently abstain." Concerning meat he says, "Flesh-meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beautitude; from flesh-meat, therefore, let man abstain." The founder of Jainism says "Not to kill is the greatest of all virtues." Buddha says, "Neither harm nor kill any living thing, but lead a life;

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of holiness. Harm not, kill not, or do not take part in killing. Look equally on all creatures." The 6th Commandment in the Bible says "Thou shalt not kill" "And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." In Islam it has not been made compulsory to take animal food. Its sanction for 'Kurbani" or slaughter has been wrapped up in a deep spiritual significance, especially that it may not grow into a common place. The prophet of Islam himself was a man who practised a strict abstinence and lived chiefly upon loaves of bread, prepared from the flour of barley, oat or maize. All great sages, Christ, Buddha, Mahavira, Zoraster, Plato, Vyas, Sankaracharya and almost all other Hindu sages were pure vegetarians.

Mr. John E. B. Mayor, M. A., D. C. L., says, "vegetarian diet is the cheapest, the wholesomest and the best." Yet, now-a-days the majority of men are addicted to the habit of flesh and fish diet. The fact is, that men in general are susceptible to external impressions. They care more for what will give pleasure to their tastes, than what will give tone to their stomach, nerves and brain. They care very little for the economy of their purse, than what appeals to or makes for the gratification of their passions and senses. It is for this that they do not look to the fact that fish sells for 12 annas a seer, and flesh for 14 annas a seer, whereas fresh and wholesome fruits and vegetables which are selling at the rate of 12 or 14 pice a seer and contain the same rather more edible and useful things for the human constitution, without the former's evil effects. Let us read what Dr. David Paulson, M. D., writes in this connexion, "Every pound of peas, beans, or lentils, contains the same amount of proteids as a pound of beef steak, *without waste products*." (Our italics). Though poverty is spreading in the country like wild fire and reducing to ashes every thing with which it is coming into contact

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this objectionable and impure habit of eating fish and flesh is showing no signs of dying out. Rather it is on the increase. Poor people who have now been victims to this nefarious habit for want of money are devouring the carcasses of dead animals, as cows, buffaloes and horses, nay some of them have even shown the temerity of killing rats and many others animals of the like kind to appease this unholy lust. In as much as these animals are the carriers of some virulent poisons into the human constitution, it is seen that they die during the epidemics like dogs and cats. It will be much better for us, the educated portion of the Indian population, to show them the right path to the immunity from such diseases as plague and cholera by placing our own example and models before them. It can be easily judged how many lives would have been saved from the clutches of the above fell diseases if vegetarianism would have been thought as the *sine qua non* of our diet. It would have not only lowered the rates of mortality, but also would have improved our morals and been a great asset in effecting economy in our lives. The great physician Dr. J. G. Stair, M. D., says, " We know not how responsible our fathers were for our animal tendencies. Each of us by discarding animal flesh can do at least a little towards lifting the burden of animality from the souls that are crushed beneathit."

Dr. John Huddon, M. A., M. D., while dealing with the unwholesome and injurions nature of animal food says, " Animal food is the most dangerous kind of food. The medical profession is just awaking to the fact that it is the animal food which is the deleterious element in the diet of the people and the cause of so much general ill health, premature decay, and early and sudden death." Dr. Huddon deserves thanks for pointing out this dangerous pitfall into which the men of the modern civilisation are unconcsiously getting. It is true that the number of premature and untimely deaths from diabetes, renal colic

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heart failures, due to the fatty degeneration, or angina pectoris, neurites, paresis, paralyses, and other nephritical, cardiac or scorbutic causes is not very few. The number of lepers, and sufferers from other skin diseases is daily on the increase. Peoples suffering from piles, carbuncles gonorrhœa and syphilis are also not very small in number. This at once indicates the moral weakness of man and for this animal food is greatly responsible. Gautier the greatest living authority upon diet says, "On a flesh diet, these toxic bodies (urea, uricacid, amonical salts, etc.,) accuumlate and acidify the blood, excite the heart, intoxicate the subject, disturb the functions of the skin, lungs, liver or kidneys."

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WAS DRAUPADI THE JOINT WIFE OF THE FIVE PANDWAS OR OF YUDHISTHIRA ONLY.

(I)

(By "Antiquarian")

ओ३म् विश्वानिदेव सवितर्दुरितानि परासुव यद्भद्रं तन्न आसुव ।

Having bowed to the Almighty father who is omnipotent and omniscient and who is the Fountain-head of all knowledge and who pervades the universe I take up my pen in defence of a character well known in Indian History, an important personage in the annals of Aryavarta, a lady whose name is a house-hold word in India and who is the embodiment of virtue, piety, philanthropy and chastity. I know that my task is difficult, as this subject has not, to my knowledge, been traversed by any historian or antiquarian. The difficulty is insurmountable but with full confidence in God who is the giver of all energy, I attempt this task with a fervent prayer that. He will give me strength and power of narration sufficient to lay before the general public the true aspect of the life of Maharani Draupadi, the last Chakravarti queen of India.

The popular notion that Maharani Draupadi was the joint wife of the five Pandwas is opposed to historical facts. I need not keep my gentle readers in suspense but must tell them at the outset that she was the wife of Yudhishthira, the eldest of the five Pandwas and it is the grossest libel on her character, nay on that of the whole Indian race, to say that she was the joint wife of the five brothers. It is horrible indeed to think that the other four brothers, who adored her as their mother should, by the enemies of the Vedic religion in the guise of friends, be called her husbands in conjunction with her wedded lord, as if she was the property of a joint Mithakshara family for the use and benefit of all the members. To what a low pitch we are fallen that we do not know to dis-

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cern truth from falsehood ! We do not know who are our friends and enemies, who are our libelers and slanderers ! We are ready to believe any and every one ! But thanks to the spread of education by the British Government and the teachings of Swami Dayanand Saraswati, we have awakened from lethargy and are not easily to be seduced and silenced by the enemies of the Vedas. The sun has risen in the east and will shed its lustre all round. The darkness has disappeared and the annals and traditions of Bharatvarsha will be read and appreciated in their true light ; the interpolations will be discarded as not worth the paper on which they have been written and the books of antiquity will shine in their full effulgence.

It will not be out of place to inform the general public that I shall try to establish the aforesaid fact from the Mahabharat, the great epic of India, the compilation of immortal Vyasa, who was a contemporary of Yudhishthira and Draupadi. The Mahabharata is a work which should be widely read by the public as it contains a mine of information on religion, morality, law, and society. I take my stand on the Mahabharat as it is the standard work of the time, as it describes the life and history of the great Kuru race, specially of the five Pandawa. Many people are of opinion that as the Mahabharat is written in poetry, it cannot be history but must be placed in the category of works of Shakespeare and Milton. But I must remind such persons that even Sanskrit dictionaries and grammars are inverse and if the ancient Aryas could compose these works in poetry, it was far easier for them to write history in verse. As this is not a subject of this treatise, I leave it for the present. For my purpose I will depend entirely on the Mahabharat and will not take into consideration the columnies against the illustrious lady to be found in other works of designing persons.

Short History of Mahabharat.

More than five thousand years ago there reigned a king in India by the name of Shantanu. His capital was at

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Hastinapur. All the other kings of India; as well as of other places acknowledged him as their suzerain lord. He reigned gloriously for a long time and died leaving three sons, *viz.*—Bhishma, Chitrangada and Vichithravirya. Bhishma, during the lifetime of his father, had taken a solemn vow to observe the life of a Brahmachari (perpetual celibacy), to remain unmarried through life and to renounce his claim to the empire of India. Throughout his long life he kept his vow and is still remembered as one of the greatest men that the world has ever produced. He was admittedly the greatest warrior of the time, a high-minded philosopher and statesman and a great Yogi (Saint). In fine he was possessed of all virtues. The Shantiparva and the Anushasauparva, which are nearly one fifth of the Mahabharat, will ever be remembered and read with delight and profit by future generations, thus keeping alive the memory of the immortal Bhishma who preached those truths while lying on a bed of arrows and when at the point of death. After Shantanu, Chitrangda succeeded to the empire of India but was killed in a battle by a Gandharba Raja at Kuruksbetra. After him come Vichitravirya but he too died after a short time. He had three sons named Dhritrashtra, born blind who could not inherit, Pandu, son, and Vidura. Dhritrashatra, on attaining majority (*i. e.*, on the completion of the Brahmachary Ashram) succeeded to the mighty kingdom of Aryavarta and in a short time became the Chakravarti king, the sovereign lord of the world. Pandu died leaving Maharani Kunti, his wife and five minor sons named Yudhishthira, Bhima, Arjuna, Nakula and Sahdeva, the latter two being born of Maharani Madri, his younger wife who was sister of Maharaja Shalya, king of Madra-Desh, the Modern Persia. Maharani Madri, giving her sons to the senior queen to be looked after as her own, burnt herself on the funeral pyre of her lord. These five sons of Pandu were known as Pandwas. After Pandu's death

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Dhritrashtra usurped the throne and became to all intents and porposes the king of India. Dhritrashtra had one hundred and one sons and one daughter named Duhshala, the sons being Duryodhan, Yuyutsu, Duhsashan, Duhsaha Durmarshan, Vikaran, etc. These were known by the names of the Kauravas. The Pandwas excelled the Kauravas in strength, in military skill, in archery and in virtue. The Kauravas were jealous of the Pandwas and, in consultation with their maternal uncle Shakuni, king of Gandhar, modern Kandahar, and Karna, the son of Dhiritrashtra's charioteer, used all sorts of means to put an end to the lives of the Pandwas and their mother Kunti but they failed in their nefarious attempts. In the meantime the empire was under the management of Bhishma and Vidura during the minority of Yudhishthitra the real king, although Dhiritrashtra pretended to be king and was gradually usurping authority and becoming more and more powerful making Bhishma and Vidura subservient to his will. While this usurper was on the throne of Aryavarta and making his power secure, the poor Pandwas were acquiring all sorts of knowledge. In a short time they became well versed in the Vedas and other sciences, they learnt military science from Dronacharya and Kiripacharya and became the greatest *Maharthis* (warriors) of the age. Yudhishthira excelled all men in virtue and was endowed with all qualities to such an extent that he came to be known as an incarnation of Dharma. He was an exemplary king, the like of whom India has seldom produced. He was an authority on law and religion. Bhima excelled all men in bodily strength and is one of the greatest warriors of the world. Arjuna excelled his brother Bhima in archery (*i.e.*, Banvidya) and became the most *favourite* disciple of Dronacharya. In the category of Mharthis he is second only to Krishna and it is said of him that he is the first Maharthi the world has ever produced. Nakula and Shahdeva were in no way inferior to any of the warriors of the time ; the former was the most

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beautiful and the latter was the most learned. The Kaurvas, though being taught in the same school with the Pandwas and under the same preceptors Dronacharya and Kiripacharya, lagged far behind them and were no match to the Pandwas. They, in order to secure the throne, tried hard to get rid of the Pandwas but to no avail. The people were very much delighted to see Yudhisthira possessed of all kingly virtues and were longing to see the coronation of their rightful king. The usurper Dhristrashtra appointed Yudhisthira as Yuvaraj (heir apparent). He reigned as Yuvaraj so ably that he excelled his father Pandu even in fame and Bhima and Arjuna conquered many countries. This made Dhiritrashtra and his sons anxious for the throne. The people wanted the immediate coronation of Yudhishthira saying that the usurper being born blind had no right to the throne and that his sons could have none. Duryodhan in collusion with Kerna, Shakuni and Duhsashan induced the usurper to banish the Pandwas with their mother to Barnavata (Benares) and to make himself firmly seated on the throne. But this he dared not do and so he hit up a novel plan and loed the Pandwas to go to Benares (Barnavata) for a change. The Pandwas seeing the helplessness of the situation agreed to go to Barnavata with their mother. The illustrious Bhishma, Drona, Kripa and other ministers were not informed of the nefarious design of the tryant. Duryodhan, in consultation with the tyrant, engaged a minister named Virochan to burn the Pandwas alive with their mother in an ingenious house of lac. Virochan was charged to give all comforts to the Pandwas so that they might become careless and perish in the flames. The Pandwas, while parting, were blessed by Bhisma and others but Vidura, at the time of bidding good-bye, told Yudhisthira in (Malechha Bhasa) a foreign language, a language not known to the other persons present there to be very careful as there was danger of their being put to death by fire. The Pandawas reached Barnabat and re-

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mained there for some time and, by the help of Vidur, escaped from that combustible house and wandered unnoticed from place to place in the forest. Duryodhan with his father was highly pleased to hear that the Pandawas with their mother had perished in the flames. Now the tyrant was firmly seated on the throne with none to dispute his claim. From this date Duryodhan became the real ruler of the land, even the authority of his father dwindled into insignificance. While wandering in the forest Bhima killed Hidimb, the Rakshasa king of the forest, who was a terror in the land and was at last married to Hidimba, the sister of the Rakshasa king, from whom he had a son named Ghatotikacha who succeeded to the inheritance of his maternal uncle and died fighting valiantly in the war of Mahabharatta having completely annihilated the army of the Kaurvas. After this, Bhima killed another Rakshasa named Baka and then the Pandawas went to see the Swyambara of Draupadi.

Draupadi was the daughter of Drupada, king of Panchal, the modern Panjab. He had several sons named Dherista, Dyumna, Shikhandi, Yudhamanya, Uthmanya and others. In this swayambra all the Rajas of the civilized world including Duryodhan, Karna and Shalya were present. Draupadi was the most beautiful lady of the age; she was well-versed in the Vedas, the Vedangas, the Nayayas, the Mimansas, politics and the science of war. She was on a level with Damyanti, Savitri, Mandalsa and Sita. Drupada wanted to marry her to Arjuna or to any of the five Pandwas if alive. With this object in view, he constructed an image of golden fish in motion and suspended it in the air, the shadow of which was to fall on the water near which was placed a mighty bow and arrow and any one hitting that image or yantra with that bow and arrow was to be married to Draupadi. All the Rajas failed in the attempt. Then Arjuna, who was in the the guise of a Brahman, hit the yantra or contrivance. After this Draupadi was married to Yudhisthira—my

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critics would say that she was married to the five Pandawas. After this Dhritrashtra, the blind king, hearing of the escape of the Pandavas with their mother from the combustible house at Barnavata and of their alliance with the mighty king Drupada divided the kingdom, giving one half to the Pandavas with their capital at Indraprastha, the modern Delhi and retaining the other half for himelf with the old capital of Hastinapur and with all the services of the old ministers like Bhishma, Vidura, Drona and Kripa. Yudhishthira reigned gloriously for sometime at Delhi or Indraprastha and by the valor of his brothers and the help of the immortal Krishna conquered almost all the kings of the civilized world and as a token of his suzereinty performed Rajsuya yagya in which all the kings of the world including Dhritrashtra and Duryodhana came to pay homage to him. Thus, as fate would have it, Yudhishthira, in spite of the usurpation of Dhritrashtra and Duryodhona, became a chakravarti king like his father. This roused the envy of Duryodhana who, in consultation with Karna, Shakuni and Duhsashana prevailed upon the old king Dhritrashtra to invite the Pandavas to a game of dice and by dishonest means won all the properties of the Pandavas including themselves and Draupaudi. The Kauravas' the in presence of the tyrant Dhritrashtra, Bhishma Drona, Kripa and Vidura and in preseece of the whole assembly of chiefs and nobles, tried to ourrage the modesty of Draupadi who saved herself by diut of her asceticism. The Pandavas with Draupadi were then ordered to undergo a banishment of twelve years after which they were to remain in Agyat Banwas for one year, *i.e.*, for one year they were to remain concealed in such a way that nobody should know of them and if they were found out, they were to be banished for twelve years more with one year's Agyat Banwas and so on. By this means Duryodhana with his father Dhritrashatra became again the absolute monarch of the whole empire.

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The Pandavas, true to their word, went to the forest with Draupadi and some servants and retainers. Vidura implored Yudhistbira to let Kunti remain with him in his house at Hastinapur, as she was old and infirm and not fit to undergo the privations of forest life. Draupadi's five sons went to their maternal grandfather's house and so did Abhimanyu, the son of Arjuna by his wife Subbadra, the sister of Krishna. The other ladies of the Pandava's family went to their father's houses.

The Pandavas suffered much privation and miseries in the forest. But still they were magnanimous enough to fight with the Gandharvas for the liberation of Duryodhana, his brothers, their wives and children and ultimately released them from the grasp of of the Gandharvas. After finishing the twelve years' sojourn in the forest they remained in disguise for one year in Agyat Banwas in the service of Virata king of Vidarbadisha, the modern Berar. Here Bhima killed Kichaka, the commander-in-chief of Virata, one who tired to outrage the modesty of Draupadi, and his one hunderd and five brothers. No one could know the Pandavas while in the service of Virata. On the expiry of the Agyat Banwas and while in the service of Virata, Bhima with Yudhishtra, Nakula and Sahdeva, defeated Susharma, king of Sanshaptaka, a friend of Duryodhana and released Virata who was captured by him. While Virata was fighting with Susharma, Duryodhana with his whole army invaded and plundered his territory. Arjuna, who was serving Virata in the guise of a eunuch, signally defeated the Kauravas single-handed, headed through they were by Bhishma, Drona, Kripa, Ashwathama, Karna, Duryodhana and others and put them to flight. After this the Pandavas with Draupadi appeared in their kingly robes and seated themselves on the throne of Virata, who knowing them was highly pleased and, as a mark of respect, married his daughter Uttara to Abhimanyu, son of Arjuna and nephew of Krishna.

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After the expiration of Banwas or banishment, the Kauravas dld not keep their word and did not return the empire of Delhi to the Pandavas. Both sides prepared for war. The Kaurvas collected eleven Akshohini troops and the Pandavas seven Akshohini. Several attempts were made for peace by the Pandvas but to no avail; even Krishna was sent as ambassador by the Pandavas to implore for half the kingdom or as an alternative for five towns. But the proud Duryodhana refused to part even with an inch of ground without a war and tried to imprison Krishna.

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"INDIAN WOMANHOOD."

(By Mr. Manmohan Rai. H. Desai.)

"The gift that I proudly bring to you is the heart of a woman. Here have all pains and joys gathere the hopes and fears and shames of a daughter of the dust; here love springs up struggling towards immortal life. Herein lies an imperfection, which yet is noble and grand If the flower-service is finished, my master, accept *this* as your servant for the days to come"—(Chitra).

A magnificent ideal, which is engraved from childhood to death in the heart of India's womanhood! A key to the secret of all its loveliness and charm, its innate refinement and civilisation, this ideal which blooms in the inmost recesses of its bosom as the most sacred and precious possession of life and its value! It is this more spiritual form of regarding all our women as the ideal, that is the basis and foundation of the more holy, sacred and spiritual view we Indians take of the Union of Man and Woman, so famously known as Marriage. It is the reverence and respect, nay, the admiration that we have for our women—admiration, not merely the fruit of idle vanity, but arising out of generous-hearted and impartial observation, that causes us to look upon all marriage as a sacred and holy bond, and not merely as a contract dissolvable at the sweet will of the parties. It is the innate worth and unconscious dignity of an Indian woman that has led to her being looked upon as the goddess and the Presiding Genius of our house and home. It is by her life of self-sacrifice and self-negation lived more for others, than for her own self that she has caused us to look upon her with reverence and respect. It is by her intuitive refinement and the magic potency of her love, that she is the greatest moral, political, religious and social force in the life of every Indian and especially of every Hindu, though we may deny it as much as we like.

To every woman of India, the Gospel of Life is the Gospel of Love. Every object, beautiful or deformed, is

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visualised and synthetised in the rapid film of her heart by the broad vision and dictate of this gospel. It is love, it is worship, it is self-sacrifice, it is education, call it what you please, but it is a force, this something inexpressible that dominates the heart of every woman of India, whatever her caste or creed. Of course the Gospel of Love is the charm-note of all womanhood, but it is in India that this charm sways most powerfully the breast of every man and woman. It is engraved on the heart of all the women of India and especially of Hindu women, whose ideal is the ideal of a Sita or a Damayanti ; it is imbued in the heart of the woman with the mother's milk and nourished and fostered into a strength of unsurpassable beauty by the ancient Vedic and other traditions and folklores of our country. Love is the dominant feature of her life, the fruit of years of patient teaching. This innate quality is begun to be brought to perfection from a very early age when the female child lisps this gospel of life that teaches her the sublimity of her would-be husband and her duty to him as the severeign and lord of her life. To her, every Indian mother fondly teaches that her life's duty is not fully discharged unless it was a life full of saner self-sacrifice and obedience. Man is strength, passion strife, woman, gentleness, delicacy, refinement of thought and action. She is, according to our high ideals of womanhood, to form a stair-way to the ladder of the more Holy and Spiritual Love to us, men, by that spiritual joy, that emotional ecstacy, that iridiscent phosphoresense of life which she always radiates to her husband and her lover, by the force and dignity of her great and surging love. Then to her, and to us, life becomes the song of angels played in a choral symphony on the strings of the heart. This surge of physical love which when overwhelming becomes a medium to the higher and more enlarged form of love extending in concentric circles till at last all the World and the Universe and God become one to her and to him, knows no difference of age or sex, no consciousness

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of war between Thee and Me, but becomes the fountain-head of Oneness and Spiritual greatness, purifying the dross and baseness of our human and mortal essence. This exultation of the sublime, we men, may not feel, but to every Indian woman, the record-discs of whose hearts are fully vibrant with the song of love, this spiritual emotion is her birth-right, the dower of all her Indian patriotism and Indian traditions. And when love comes to them, even the lowest of wantons possesses which all men never have. If she pines for and seeks after beauty it is only to please, captivate and render happy the heart of her husband, who is to her emperor, lord, sovereign, her god, and not for the low purposes of a corrupt society, or out of vanity, to enhance and excite the admiration of other men. To her, the embodiment of strength and beauty and love, of all that is noble and exalted in life and in Nature, is her husband. It is only in the company and the love of her husband that her grace, her charm, her beauty flush forth in full splendour. It is only in the arms and the embrace of the Beloved that she scents and pleases like the sweet perfume of heaven, and spreads and opens like the petals of the rose and the lily. It is only then that a man realises that she is the myrrh and cassia of his life. In her love, she is great, she is refined, she is far-sighted and civilised. "It is as though her soul were within call ; for by day and night, is she prepared to give answer to the loftiest appeals from another soul ; and the ransom of the poorest is undistinguishable from the ransom of a queen."

Earthly, physical love alone does not satisfy her. Through her almost transcendental love, she teaches us to appreciate that the Beloved is the poetry of life, the goal of existence, the target of efforts, the Beloved, I mean, the Great God, through the medium of that Lesser Beloved, through whom Love whispers to us when we are locked in each other's arms or meeting lips and lips, that material things are all the vanity of human wishes, that this love and the efforts after the spiritual through close union with

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the Beloved are the only ever-lasting forms of joy and happiness, for our souls are like buds of flowers, which only expand and bloom under the influence of spiritual and emotional ecstacies. In womanhood, Almighty Lord has bestowed on us boons infinite. Unworthy we of such a precious gift, for our humdrum life leads us to ignore them. But in the flowering womanhood of our country and in the ideal conception of its innate dignity handed down to us from generation to generation by the beautiful Vedas, we are blessed. Let our ideal not degenerate. It is not merely the pressing of a kiss on the lips of the Beloved, nor the lovely smile of her rose-bud beauty, nor the delicacy of her existence, nor also the grace and charm of her demeanour that should appeal to us, for they are merely external and illusory. A woman, who arouses in her lover or her husband merely this admiration for her graceful figure, her beautiful pose, may well charm and please but this charm is just the same a man feels for some beautiful figure, life-like yet cold. It is the infinite affections and the warmth of her heart that are the sterling assets of her value. Take out her infinite affections, her various strings of the heart with which she responds to men and their intellect and she will remain but a marble statue calculated to arouse our momentary admiration. It is the Love radiated from the Beloved, flooding both her being and of her husband ; it is this pure, true, sacred love that is impersonal, unselfish which captivates both her who gives, and him who receives, that means so much in all life. Ask any Hindu woman, nay any Indian woman, probe into the profoundest depths of her heart and you will be surprised to learn that she needs no Plato to realise it or Kalidas to realise it. It is there, in her heart nurtured as the vital principle of her life. And, therefore, alone, however ignorant she may be, yet she is still intuitively more refined, and more educated than any of us men. Therefore must she be cherished and loved as a rare treasure, reared and brought up as a tender flower. With

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all our boast, it is she on whom our lives depend ; it is she who is our guide and teacher. It is she who forms our character. What would have been the house and home without her ? What would have our souls been without her ? Imagine the fire of love, joy, possession that would glow in her eyes and trembling through all her frame, would increase her superb beauty of womanhood ten fold, whenever she is in the arms of her husband. And that one moment to her is worth all the kingdoms of the earth. For that one ecstatic moment of great and intense love, she would sacrifice the world, and would willingly undergo that all that may befall her. And that one moment for the lover, what an elevating, ennobling influence it has on him, raising him to the pedestal of all that is noble and grand in life, above all the vexations and every day petty srifes and struggles for the satisfaction of hope or vanity or ambition. It is here the woman's true dominion lies, it is here she is an angel. "She leads us close to the gates of our being. May it not be during one of those profound moments, when his head is pillowed on a woman's breast, that the hero learns to know the strength and steadfastness of his star ? And indeed will any true sentiment of the future ever come to the man who has not had his resting place in a woman's heart ?"

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MAHARISHI DAYANANDA'S INTRODUCTION TO THE COMMENTARY ON THERIG VEDA AND THE OTHER VEDAS.

(*Translation from the Sanskrit by Pandit Ghasi Ram, M. A., LL. B.*)

Now we shall write as to how we should perform worship. One should select a place clean, neat, pleasant and solitary and purging the mind of all impurities, making oneself calm and composed, collecting and concentrating the senses and the mind and contemplating the Supreme Soul, who is all existence, all consciousness, all bliss, the indwelling ruler of all and just by focussing one's soul thereon and duly offering praise and prayer unto Him should again and again fix one's Soul in Him.

The great devotee Patanjali in his aphorisms on Yoga and Vyasa in his commentary thereon have laid down the following method of worship. 'Yoga is to restrain mental activities' Yoga I, 1, 2. The mental activities should always be restrained from other subjects than God at the time of worship and from unrighteousness at the time of taking part in secular affairs. The reply to the question 'where do they rest when restrained' is : They rest in the form of the seer (God).' I. 1.3. When the mind of the devotee is turned away from all mundane affairs it finds rest in the form of Omniscient God. As to whether the conduct of a devotee when he leaving the act of devotion engages in the affairs of the world is similar to or is in any way different from that of an ordinary man of the world it is said in I, 1-4. 'Elsewhere (also) the activities remain identical.' The activities of a devotee even when he mixes with the affairs of the world remain calm, firmly fixed in righteousness, shining with the light of knowledge and wisdom, attached to truth, extremely sharp and swift, extraordinary and

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different from those of an ordinary man. Never can the activities of a non-devotee and of a non-yogi be of this nature. Q. How many activities are there and how are they to be restrained. A. The activities are fine, painful and painless.' 'They are proof (true knowledge), perversion (false knowledge), imagination, sleep and memory.' 'The proofs are direct perception, inference and the Vedas.' 'Perversion is false knowledge, having a form which is not its own.' 'Imagination is that which follows verbal expression and has no objective reality corresponding to the world.' 'Sleep is that mental activity which has for its objective substratum the cause of non-existence.' 'Memory is the not-stealing of what has been the subject of experience.' 'They (activities) are restrainod by practice and non-attachment.' I, 1. 5—12. Q. What is the most helpful means in devotion. A. 'Or by means of the contemptation of God.' I, 1. 23.* 'When special devotion is exhibited towards God He showers His grace on the devotee through mere contemplation. By the help of meditation the yogi acquires soon the state and the fruit of absorption (samadhi).'

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* योगश्चित्त वृत्ति निरोधः ।
तदा द्रष्टुः स्वरूपेऽवस्थानम् ।
वृत्ति सारूप्यमितरत्र ।
वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टा ।
प्रमाण विपर्य्यय विकल्प निद्रास्मृतयः ।
प्रत्यक्षानुमा नागमाः प्रमाणानि ।
विपर्य्ययोमिथ्या ज्ञानम तद्रूप प्रतिष्ठम् ।
शब्द ज्ञानानुपाती वस्तु शून्यो विकल्पः ।
अभाव प्रत्यया लम्बना वृत्ति निर्द्रा ।
अनुभूत विषया संप्रमोषः स्मृतिः ।
अभ्यास वैराग्याभ्यां तन्निरोधः ।
ईश्वर प्रणिधानाद्वा ।

योग सू० अ० १ पा० सू० २-१२
योगे अ० १ पा० सू० २३

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But who is this Ishvara (God) who is distinct from Purusha (Jiva) and Prakriti (primeval matter). 'Ishvara is a special purusha who is not touched by pain, action, the result of action and impression' (yoga I, 24) * 'The pains such as nescience, good and bad actions, their fruits and the impressions they reside in the mind and are referred to the purusha (Jiva) he being the enjoyer of their fruits, in the same way as victory and defeat are referred to the commander although they exist in the warriors. That special purusha who is not touched by the enjoyment (of fruits) is Ishvara. There are many who have reached the state of emancipation by breaking asunder the three bonds. God never had, nor will ever have this relation (*i. e.*, bondage and freedom therefrom). It is a matter of inference that a soul which has been emancipated must have been formerly in bondage. Again, bondage is possible only for a soul which is now emancipatel. God was not in bondage in thenor past, nor will He be in bondage in future. He iseternally free and eternally the Lord. Are the transcendental knowledge and power of God which are eternally manifested by Him caused or are they uncaused? Shastra (the Veda) is their cause and the cause of the Shastra is His transcendental knowledge and power. The Shastra and the manifestation (of knowledge and power) are eternally connected with each other, because both of them reside in the nature of God. He is, therefore, eternally free and eternally the Lord. His glory can neither be equalled nor surpassed. It cannot be surpassed by another glory. If any glory were to surpass it then that would be God. God is, therefore, He in whom glory reaches its highest limit. (Nor is there any glory which can equal His.) If we think of two qualities that are equal to each other in all respects, as existing in the same subject at one and the same time we shall have of the one as new and of the other as old. Also because, existence of one will imply the destruction of the power of the other and that other will be inferior to the first. Two equal things cannot co-exist in the same

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subject. There will necessarily be some difference between them. God is, therefore, that special purusha whose glory is neither equal'ed nor surpassed. 'In Him the seed of the omniscient is not surpassed.' I. 1. 25. The knowledge of the past, the present and the future in its totality is beyond the grasp of the senses It is either more or less. It is the seed of omniscience. He is said to be omniscient in whom the bonds of this knowledge cannot be exceeded. This seed of omniscience being liable to increase is measurable and has, therefore, its farthest limits. He is omniscient in whom knowledge reaches its farthest limits. That special purusha is such an omniscient being. This is the most rudimentary idea of God which we can reach by the help of inference. It is impossible to acquire a complete knowledge of Him. One desiring to know His names, *i. e.*, qualities should study the Vedas. Although He does not desire His own benefit, He does desire the good of all creatures. He desires : I shall do good to the jivas during creation, the disjunction of soul and body and the great dissolution by preaching to them wisdom and righteousness. It is said "the first among the learned, the great sage, the Lord, having decided upon the revelation of the Vedas, graciously revealed them to the Jivas who were yearning to know it.

'He is the teacher even of the ancients, because He is not circumscribed by time.' I. 1. 26. Even the most ancient teachers were subject to the limit of time; but this limiting action of time cannot affect Him; hence, He is the teacher of the ancients. As He was untrammelled in His action in the beginning of creation, even so will He remain when this creation shall have passed away. 'Pranava the sacred syllable Om is His appellation.' I. 1. 27. Pranava signifies God. But is this relation of the signifier and the signified symbolic or is it fixed like the relation

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* स एषः पूर्वेषामपिगुरुः कालिनानवच्छेदात् ।
तस्य वाचकः प्रणवः ।
तज्जपस्तदर्थभावनम् । योग अ० १ पा० सू० २६-२८

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between the lamp and its light? Here the relation between the signified and the signifier is fixed and constant. The symbol only brings to light this constant relation of God (with Pranava) in the same way as the symbol 'this is his father, this is his son' brings to light the fixed relation of father and son. In other creations also the relation between the signified and the signifier is brought to light by means of words and a symbol is used in accordance with it. The philologists know that the relation between a word and its meaning is eternal because they are always existent. The relation between God and Pranava being the relation of the signified and the signifier the yogis believe it to be eternal. 'To repeat it and to ponder over its meaning.' I. 1. 28. * *i. e.*, the repetition of Pranava and meditation on its meaning (God). When a yogi repeats Pranava and meditates on its meaning his mind becomes concentrated. It has been said also: One should practise yoga with the help of the repetition of Om and should repeat the Pranava in the state of yoga. In virtue of the strength born of the repetition of Pranava and the practice of yoga one obtains the vision of the Supreme Self.

What does the yogi gain thereby? 'Thence he acquires the power of turning his thoughts on his soul and the obstactes disappear.' I. 1. 29. The obstacles are diseases, etc. These are warded off by meditation on God and obtains a vision of his own form. He realises that God is pure and holy, calm and blissful, one, without a second, absolute, unborn and incarnate purusha and that a knowledge of the soul can the acquired with the intellect only. Now what are the obstacles which distract the chitta (mind)? What are they and how many are they? 'The obstacles which distract the mind (chitta) are: disease, lassitude, indecision (doubt), carelessness, laziness, sensuality, delusion, non-attainment of the substratum and unsteadiness.' I. 1. 30. These are the nine obstacles which distract the mind. They come into existence with the activitities of the mind and disappear when they cease

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toexist. The activities of the mind are those that have been mentioned above. Disease is the disturbance of the equilibrium of the substances, juices and the organs (of the body) ; lassitude is that in which the mind desires to get rid of action ; indecision (doubt) is that state in which knowledge touches both extremes, *e. g.*, it may be so, it may not be so ; carelessness is the not caring for the means of Samadhi (absorption) ; laziness is aversion to act on account of the heaviness of the body or the mind ; sensuality is the hankering of the mind after the gratification of the senses ; delusion is false knowledge ; non-attainment of the substratum is the failure to reach the region of absorption and unsteadiness is the inability to fix the mind on the region of absorption. The mind becomes steady only when the state of absorption is reached. These are the nine distracting elements of the mind, the defilers and the enemies of yoga 'Pain, despondency, quivering of limbs, in-breathing and out breathing are the concomitants of these distractions' I. 1. 31. Pain either arises within the body itself or is caused by other beings or is caused by the physical forces of the world. The living beings when smitten with it try to destroy it. Despondency is that disturbance of the mind which results from the frustration of desire. quivering of limbs is that which makes the limbs quiver. In-breathing is that in which external air is inhaled into the body. Out-breathing is that in which the air within the body is exhaled. These are the concomitants of distractions because they befall a man whose mind is distracted and not him whose mind is collected. These distractions are the enemy of absorption. They can be checked by the said exercise and non-attachment. The author now gives a brief description of the subject of exercise as follows :— 'For their prevention constant practice of one tatva (truth)' I. 1. 32. In order to remove these distractions one should practise to concentrate the mind on one *tatva*. The man whose mind wanders from object to object getting moment-

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ary perceptions only cannot be said to have a concentrated mind. His whole mind is distracted. When it is withdrawn from all other objects and is focussed on one subject only then alone it becomes concentrated. There is, therefore, one mind for every object. He who believes that the mind remains concentrated because there is a flow of similar perceptions (and the mind flows from one perception to another similar perception) may be asked as to whether this concentration is the attribute of the flowing mind. If it is then the mind cannot be said to be one because the flowing mind lasts for a moment only. If it be said that concentration is the attribute of the perceptions which are parts of the flow then the question will arise as to whether the flow is the flow of similar perceptions or of dissimilar perceptions. If it be held that the mind is concentrated because for the time being it is focussed on each object than there will be no distracted mind. Therefore, the mind is one, although it is applied to different objects. If it be said that perceptions are inherently different from each other and they are produced without any relation to the mind which is one then the things seen by one perception will be remembered by another perception and the fruits of actions gathered by one perception will be enjoyed by another. Even if it be possible for such a mind to become concentrated the objection contained in the maxim of 'cowdung and milk rice' will apply * The position that there are different

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* गोमयपायसीय न्याय —

The maxim of the cowdung and milk rice. The story which has given rise to this maxim is that a person when rice cooked in milk was served to him asked as to how it was prepared and he was told that it was prepared by cooking rice in a produce of cow. Next time thinking that cowdung also was a produce of cow began to cook rice with cowdung. This maxim is applied when a man distrusts his own experience and acts in opposition to it.

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minds involves the falsification of one's own experience. In that case how one will be able to say: 'I am touching that which I saw and I am seeing that which I touched. How will the perception of the I (I am) existing in minds altogether different from one another be referable to one perceiver. One's own experience teaches one that the perception 'I am' denotes one single self. Now the strength of direct perception cannot be overcome by any other proof for other proofs depend for their utility on the strength of direct perception. Therefore the mind is one although it is applied to many objects and this treatise (Yoga Shastra) sets forth the means of purifying that mind. §

'The peace of mind is secured by thoughts of friendliness towards happiness, of compassion towards misery, of joy towards righteousness and of indifference towards sin I, 133. Let one have thoughts of friendliness towards all beings endowed with happiness, of compassion towards those who are miserable, of joy towards the righteous and of indifference towards those of sinful proclivities. By entertaining such thoughts white (pure) characteristics (dharma) are engendered in one and then the mind becomes peaceful and when the mind becomes peaceful it acquires concentration or steadiness. 'Optionally (it becomes concentrated) by the forcible ejection and stoppage of breathing I, 134. Or one may acquire steadiness of mind by forcible ejection, *i.e.*, vomiting of the air within the body (stomach) through the two nostrils and by stopping it. Steadiness of mind should be acquired by throwing out the air from within the body with effort just as one throws out (vomits) the food which

§ ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावाश्च ।
व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।
दुःखदौर्मनस्यांगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।
तत्प्रतिषेधार्थमेकतत्वाभ्यासः ।

योग० अ० १ पा० १ सू० २९-३२

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one has eaten and then by keeping it (the air) outside as long as one is able to do so. 'On the destruction of impurity by means of the practice of the limbs (accessories) of yoga the light of wisdom upto discriminative knowledge (is acquired) I, 2·28. By the practice of these limbs of yogic devotion impurity, *i.e.*, ignorance goes on decreasing every day and knowledge goes on increasing until the attainment of emancipation. 'Restraint, observance, posture, regulation of breath, abstraction, concentration, meditation and absorption are the eight limbs I, 2·29. 'Non-injury, truthfulness, abstinence from stealing, continence and non-covetousness are the restraints (yamas) I, 2·30. Non-injury means the complete absence of enmity towards all beings at all times. The other restraints (yamas) and observances (niyamas) have their root in non-injury. They depend on its success and are practised for the purpose of acquiring it. They are observed simply for steadying and purifying it. It is said: 'As a Brahmana (a yogi who desires to know Brahma) goes on desiring to adopt many vows he goes on turning away from the sins commited through carelessness which spring from the root of injury and goes on practising the steady and pure kind of non-injury. Truthfulness is that in which there is complete agreement between speech and mind. The speech and the mind should be in accord with what has been seen, inferred and heard. The use of speech is to convey to another one's own knowledge. It is truthfulness if it is free from guile, does not cause misapprehension and is not meaningless and is employed for the good but not for the injury of all beings. If the speech that is uttered is for the injury of living beings it is not truthful but sinful. Such a speech is only seemingly virtuous and wears the outward form of virtue. It will surely lead to the direst misery. One should, therefore, speak that truth which is beneficial for all beings after one has tested it. Theft is to take objects belonging to others by unlawful means. Non-stealing is abstinence from theft. Theft may even consist in mere desire (to obtain other's property).

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Continence (Brahmacharya) is the control of the generative organs. Non-covetousness is to renounce the objects of pleasure with the consciousness that their collection, preservation and destruction involve injury. These are yamas.*

The following aphorisms (dealing with the niyamas (observances) will be explained in the vernacular.

'Cleanliness, contentment, austerity, self study and contemplation of God are the observances (niyamas).' I. 2. 32. Cleanliness is either external or internal. External cleanliness should be accomplished by means of water, &c. and internal by renouncing attachment, hatred, untruth, &c. One should acquire contentment, tranquillity, by the practice of virtue (Dharma). Austerity is to always act in accordance with the dictates of duty (Dharma). Self-study is the reading and the teaching of the true Shastras the Vedas and others or to repeat the Pranava (Om) contemplation of God is the surrender of all things one's self, &c, to the Great Teacher, the Supreme Lord, These five niyamas are the second limb of worship. The fruit of non-injury is that 'when one is established in (the habit of) non-injury enmity is given up in one's presence.' I 2. 35. The fruit of truthful conduct is that (when one is established in truthfulness action and fruition become dependent.' I. 2. 36. The fruit of the giving up of stealing is that (when one is established in non-stealing all jewels approach one.' I. 2. 37. As to what is obtained

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* मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनात श्चित्तप्रसादनम् ।

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य । यो० अ० १ पा० १ सू० ३३ । ३४

योगाङ्गानुष्ठानादशुद्धि क्षये ज्ञानदीप्तिराविवेकख्यातेः ।

यम नियमासन प्राणायाम प्रत्याहार धारणाध्यान समाधयोऽष्टावंगानि।

तत्राहिंसा सत्यास्तेय ब्रह्मचर्य्या परिग्रहा यमाः । यो० अ० १ पा० २ सू० २८।२९।३०

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by the practice of the life of Brahmacharya it is said that 'when one is established in Brahmacharya one acquires powers' I. 2.38. The fruit of non-covetousness is said to be that 'when non-covetousness is established one knows the cause (the how and the why) of one's birth.' I. 2.39. The fruit of the practice of cleanliness is that 'by cleanliness one acquires a dislike for one's own body and absence of contact with others.' I. 2.40. (By cleanliness are also acquired) purity of intellect,' calmness of mind, concenration, victory over the senses and fitness for knowledge of the self.' I. 2.41. 'By contentment one obtains highest happiness.' I. 2.42. 'By austerity results destruction of impurity and then one obtains the siddhis (accomplishments) of the body and the senses.' I. 2.43. 'By self-study is obtained the communion with the beloved devas.' I. 2.44. 'By contemplation of God the state of absorption is reached.' I. 2.45.*

'Posture is that in which one is steady at ease.' I. 2.46. The postures are Sadmasanas Verasana, Bhadrasanas Seashka, Daudasana, Sopashraya, Paryanka, Krouncha nishadana, Hastinishadana, Ushtranishadana, Samasans-

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* शौच सन्तोषतपः स्वाध्यायेश्वर प्रणिधानानि। नियमाः ।
यो० अ० १ पा० २ सू० ३२

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैर त्यागः ।
सत्य प्रतिष्ठायां क्रियाफलाश्रयत्वम् ।
अस्तेय प्रतिष्ठायां सर्वरत्नेन परस्थानम् ।
ब्रह्मचर्य्य प्रतिष्ठायां वीर्यलाभः ।
अपरिग्रहस्थैर्य्ये जन्मकथंता संबोधः ।
शौचात्स्वांग जुगुप्सापैररसंगः ।
किं च सत्वशुद्धि सौमनस्यैकाग्रेन्द्रियजयात्मदर्शन योग्य त्वानि च ।
सन्तोषादनुत्तम सुखलाभः ।
कायेन्द्रियसिद्धिरशुद्धि क्षयात्तपसः ।
स्वाध्यायादिष्टदेवता संप्रयोगः ।
समाधिसिद्धिरीश्वर प्रणिधानात् ।
यो० अ० १ पा० २ सू० ३५ से ४५ तक

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thana Sthira Sukha, Yatha Sukha, &c. One may adopt the postures Padmasana, &c., or any other according to one's choice. 'By that (posture) there is absence of the blows of the pairs of opposites. I. 2.48. By controlling the posture one is not overpowered by the pairs of opposites such as heat and cold, &c. 'On that being acquired the breath is regulated, *i.e.*, the movements of the in-breathing and the out-breathing are checked I. 2.49. In-breathing is the taking of the external air into the body. Out-breathing is the throwing out of the air within the body. Regulation of breath is the absence of the movements of both these. This follows the control of posture. When posture has been fully accomplished one is able to regulate the breath, *i. e.*, to get the mastery over the air that goes into and comes out of the body by skilful and gradual exercise, (in other words) to bring about the cessation of the movements of air by making it motionless and still. 'And that (regulation of breath) being external, internal or totally restrained is regulated by place, time and number and is long and subtle.' I. 2.50.

External Pranayama is that in which the cessation of movement follows out-breathing ; internal is that in which cessation of movement follows in-breathing and the third, the totally restrained is that in which both movements are checked. That is acquired by exercise. As a drop of water thrown on a heated stone shrinks from all sides simultanously so in this (pranayama) there is cessation of both movements at one and the same time. They are men of childlike (unmature) intellect who practise regulation of breath by stopping their nostrils with finger and the thumb. This should be avoided by the wise. At the time of performing Pranayama one should keep one's internal and external parts of the body unagitated and slack. When all the limbs are as they ought to be one should perform the first or the external Pranayana by keeping the air that has been breathed out outside the body as much as one can ; the second or the internal

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Pranayana by retaining in the body the air that has been taken in as much as one can and the third or the totally restrained by restraining both movements simultaneously with the help of the performance of the two the internal and the external. 'The fourth follows when the domains of the external and the internal have been crossed over.' I. 2.51.

that Pranayama which crosses both (the internal and the external) is called the fourth. It is as follows. When the air within the stomach tries to go out into the outer space at the first moment one should fix one's attention on it and should eject the breath into the outer space and stop it there. Similarly, when the air from the outer space tries to enter the body at the first moment one should receive it into the body gradually as much as one can and should stop it there. This is the second Pranayama. When the movements of both are made gradually and by constant practice to stop we have the fourth Pranayama. The third Pranayama, however, does not depend upon the practice of the internal and the external (breath). In it the breath is stopped in whatever region it happens to be at the moment. In it one should act like a person who is startled at the sight of a wonderful object.

Thence is destroyed the veil of light I. 2·52. In this way by the practice of Pranayama is destroyed the veil of ignorance over true discrimination concealing the light of the indwelling ruler God. 'And the ability of the mind in concentration I, 2·53. The mind of the worshipper acquires complete ability to fix itself in the contemplation of God by the performance of Pranayama.

What is abstraction? 'Abstraction is that in which the senses become detached from their objects and follow the nature of the thinking principle as it were.' I, 2·54. When the thinking principle is brought under control it does not wander from the contemplation and protection of God to other objects. This is the restraint of the senses.

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It is to be understood that as the thinking principle becomes fixed in the essence of God so the senses also are brought under restraint, *i.e.*, the senses and all other objects are brought under control when the thinking principle is controlled. *

'Thence the complete control over the senses' I, 2·55. After this the senses are completely brought under control, *i.e.*, they are restrained from their objects so that whenever the devotee proceeds to worship God he is able to restrain his thinking principle and his senses. 'Concentration of the thinking principle is the fixing of it on a particular point I. 3·1. Concentration is the fixing of the activity of the thinking principle on the navel plexus, the lotus of the heart, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c. or on some external object. 'Meditation is the uniformity of knowledge in concentration I. 3·2. Meditation is that in which there is a similar (uniform) flow of the knowledge of that which has been adopted as the support of the object of meditation in that locality (*desha*) and which is not touched by dissimilar knowledge. 'The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form is absorption (Samadhi).' I. 3·3. The distinction between meditation and absorption is this that in meditation and activity of the mind is present in the shape of the meditator, the act of meditation and the object of meditation but in absorption the mind becomes devoid as it were of its own form and becomes absorbed in the Divine essence and its

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* तत्र स्थिर सुखमासनम् । ततो द्वन्द्वानभिघातः ।
तस्मिन्सति श्वास प्रश्वासयोर्गति विच्छेदः प्राणायामः ।
स तु बाह्याभ्यान्तर स्तंभवृत्ति र्देशकाल संख्याभिः परिदृष्टो दीर्घसूक्ष्मः।
बाह्याभ्यन्तर विषयाक्षेपी चतुर्थः । ततः क्षीयते प्रकाशावरणम् ।
किंच धारणासु योग्यता मनसः । स्वविषयासम्प्रयोगे चित्तस्य
स्वरूपानुकार इवेन्द्रियाणाम् । योगे अ०१ पाद२ सू० ४६,४७स५४तक

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beatitude. 'The three (concentration, meditation and absorption) together are called Sanyama I. 34. * The three, concentration, meditation and absorption brought together are called Sanyama. These three are the means towards the same end and are jointly called Sanyama. Sanyama is the technical name of all the three. It is the ninth limb of worship.

Upanishad Texts on Worship.

A manannot attain to Him by knowledge if he has not detached himself from evil deeds, is not calm and his mind is not collected and tranquil.' Kathvall II. 24. 'Those who practise austerities and faith in forests living on alms and are calm and learned and free from impurities go through the gate of the sun (Pranayama) there where dwells the immortal Purusha whose nature is immutable.' Murad, II, 1·2·11. 'There in this city of Brahman is a cavity in which is a lotus like space. In it there is small ether. Now that is to be sought for and known which exists in that small ether. If it be asked 'well' there is the city of Brahman (the human body) and in it there is a cavity in which there is a lotus life space and in it there is small ether. Now what is there in that small ether which is to be sought for and known. To this one may reply. The ether within the heart is as large as this ether. In it are placed both the heavens and the earth, both fire and air, both the sun and the moon, lightning and the constellations and whatever else there is here (in this world) besides these and also whatever is not here. And if it be asked : 'If in the city of Brahman are placed the whole world and all creatures and all

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* ततः परमावश्यतेन्द्रियाणाम् । यो० अ० १ पा० २ सू० ५५
देशबन्धश्चित्तस्य धारणा । यो० अ० १ पा० ३ सू० १
तत्र प्रत्ययैकतानता ध्यानम् यो० अ० १ पा० ३ सू० २
तदेवार्थमात्र निर्भासं स्वरूपशून्यमिव समाधिः । सू० ३
त्रयमेकत्र संयमः । सू० ४

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desirable objects what subsists there when this body becomes old and dies.' To this one may reply. That (Brahman within the body) doos not become old on the body become old, that does not die when the body dies. It is the everlasting city of Brahman. In it are contained the desirable objects. It is the self free from sin, old age, death, sorrow, hunger and thirst, of true desires and of true resolves. As here, in this world, people follow as they are commanded and depend on the objects to which they are attached be it a country or a piece of field (so the devotees attain what they desire) Chhandogya VIII-1·2·3·4·5. The purport of the above texts shall be explained in the vernacular *.

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* नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्त मानसो वापि प्रज्ञानेनैनमाप्नुयात् । क० वल्ली २ मं० २४

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्य्यां चरन्तः । सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ।

मुण्ड० मुण्ड २ खं० १ मं० ११

अथयदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराधाशस्तीस्मन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ तं चेद्ब्रूयुरयदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराधाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभेऽस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्य्याचन्द्रमसावुभौ विद्युन्न शत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरावाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यते इति ॥

स ब्रूयान्नास्य जरयैतज्जीर्य्यते न वधेनास्य हन्यते एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्य संकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्र भागं तं तमे वोपजीवन्ति ॥

छान्दो० प्रपा० ८ मं० १।२।३।४।५

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Worship of God is of two kinds, *viz.*, Saguna (with qualities) and Nirguna (without qualities). In the verse Saparyagachchhukramakayam (Yajur Veda XI. (8) the words Shukra (Almighty) Shuddam (pure) denote worship of God as possessor of qualities and the words Akayam (without body) Avranam (without wounds) Asnairam (without muscles, arteries, &c.) &c., devote worship of God, as devoid of qualities. Similarly in the verse 'God is one, He is hidden in all creatures, is all-pervading and is the inmost self of all creatures. He is the ruler of all, the support and abode of all He is the witness (of all).

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REVIEWS AND NOTICES.

The Key of Knowledge by Champat Rai Jain, Barrister-at-Law—Publisher, Kumar Devendra Prasad, The Central Jain Publishing House, Arrah, price Rs. 10. Kumar Devendra Prasad is doing very valuable work in reviving the study of Jain literature by publishing extremely useful works by first class writers, relating to Jain Religion and Philosophy. We have much pleasure in noticing some of the publications sent to us. The Key of Knowledge written by Champat Rai Jain is the most important publication dealing exhaustively with various Theological and Philosophical problems studied in the light of criticism of almost all the important religions of the world. It is in fact a work which reveals the most extensive reading and wide information on the part of its author. In the words of the Author "The Key of Knowledge' does not blindly follow the teaching of any particular sect or creed, not even of Vedant for which the author entertains a great deal of admiration, nor of Jainism, to which sublime and noble faith he has the privilege of belonging by a happy incident of birth." But the fact of the matter is that the central doctrine of the book which the author undertakes to elaborate at great length is the Jain doctrine that there is no objective existence of God as the Creator and Sustainer of the Universe and separate from Nature and the human soul. He sympathises with Vedant in so far as it also recognizes that human soul in its essence is divine and by the lapse of ignorance realizes its divinity but disagrees with its Monistic Hypothesis. To the author's mind the highest form of belief is one that recognizes human soul to be its own God, capable of attaining the fullest measure of perfection and bliss. This belief, he considers, is almost as old as humanity itself. In our opinion it would have been much better had the author confined his attention to this

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one philosophic doctrine and defended it in all its details than covering so many other problems at the cost of doing ill justice to his central Jain idea. To our mind, the doctrine that the soul is its own God or, in other words, Godhead is nothing but a state of perfection which individual souls achieve in the end after passing through the progressive stages of evolution in their various earthly lives, is neither appealing to reason nor consoling to heart. And to say that the doctrine is as old as humanity itself, is to count too much upon one's study of the ancient most scriptures of various religions. History will not support this verdict. The consensus of opinion among the scholars, up till now is that the Vedas are the oldest books in the library of the world and both the Orientalists and the indigenous scholars of to-day have met to agree on the point that the Vedas preach Monotheism of the purest and the simplest type. Other religions too invariably lay stress on the personal objective existence of the Deity towards which the soul approximates but never becomes one with it. Soul is its own God is a Jain doctrine but it is not ancientmost. It dates from the time when Jain religion devoloped and its followers evolved a philosophy of their own.

The book abounds with useful quotations on many diverse topics treated in the book and modern most philosophers and writers on Religion are fully utilised in combating some of the materialistic theories with which the author does not agree. The headings of some of the chapters in the book would reveal to the reader the extent of the scope covered and the subjects treated therein.

I. The Ideal. II. Creation. III. God. IV. The Fall. V. The Redemption. VI. The Kingdom of God. VII. Yoga VIII. The Holy Trinity and IX. The Law of Karma, etc., etc. The book is tastefully printed and bound and covers over eleven hundred pages. It would certainly be useful to the students of religion and philosophy as a store of information gathered at one place dealing with various topics.

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II.—Jainism—not Atheism and six Dravyas of Jain Philosophy by Mr. H. Warren, Hon. Secy, The Jain Literature Society, London.—This pamphlet gives us a clear statement of Jainism and the author takes pains to repudiate the charge so often levelled against it that it preaches atheism. The author is of opinion that Jainism does not deny the existence of God, only it denies some of his attributes such as (i) that He is creator of the Universe, (ii) that He rules the world, (iii) that He awards the Karmas of the individual souls. According to Mr. Warren the individual soul and God are in reality one and the same thing and the final goal of any particular soul is to become pure and perfect; in other words, to become a God with all the attributes of divinity. Now this is all the difference between Theism and Atheism. Theism believes in a personal God, Creator and Sustainer and Ruler of the Universe—Universal, Invisible Power behind the world-Evolution that makes for righteousness—and this is all what Jainism denies in the opinion of Mr. Warren. If this is not atheism, what on earth is it then? The position of Jain religion becomes indefensible when it makes God-head only a state of perfection to be achieved by individual souls through the gradual development of their moral and spiritual powers. Theism does not believe in this position. The author summarily dismisses the case for the belief in God as the Creator of the Universe out of matter and soul for he says "it is obvious that given matter and soul with their attributes and conditions, they are quite sufficient by their mutual interaction, to make a world and there is no need of any interference by a deity." We do not know how it is *obvious*!! Our present experience does clearly show that the immense cosmic Evolution going on in the Physical Universe—the terrestrial phenomena, the great Geological changes are all independent of any participation by the activities of souls. If these changes are not the work of souls they point certainly to a power behind the Phenomena. And

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that power or *Activity* is marked through and through by *Directivity*. This Directive Power, over and above, the activities of individual souls marked by limitations of varied nature, the source of Kosmic Energy and the fount of moral and Spiritual Power is what theists call God.

III.—*The Naya-Karnika, a work on Jain Logic by Sri Vinaya Vijaya Maharaj, edited with Introduction, English translation and Critical Notes by Mohan Lal, D. Desai B. A. LL. B.*—The publication of this work on Jain Logic would certainly be a contribution to the literature of its kind. The author Sri Vinaya Vijaya Upadhyaya was a famous logician of the 17th century A. D. and Mr. Mohan Lal has done well to popularize his work by presenting it in English garb. The introduction and the critical notes appended enable the student to grasp the central idea very clearly. The original work consists of twenty three shaloks and the whole discussion hinges on the various standpoints from which an object can be viewed.

IV. What is Jainism? by Champat Rai Jain, Bar-at-law, The Central Jain Publishing House, Arrah.—The author's claim is that Jainism differs from all other so called religions, in so far as it is a perfectly accurate, definite and exact science, free from misty and mystic ritual, unholy superstition and fear-engendering devotion." We do not know how he would explain the moral aspect of Jainism, for science is no guide in the sphere of "ought." Its only business is to organize "is-judgments." Science tells us how things happen. It certainly traces the causal connections between them, but to pronounce how things ought to happen, how we ought to behave is to transcend the sphere of science and enter the domain of religion. Religion has a scientific aspect but it is not pure science as Mr. Champat Rai considers Jainism is. This pamphlet is only a preface to his larger book "The Key of Knowledge" in which he fully discusses not only the principal

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features of Jainism but also of several other religions. We recommend the persual of that book to our readers.

V.—The Parmatma Prakash by Sri Yogindra Acharya, translated into English with critical notes by Rickhab Das Jain, B. A., with an introduction by Champat Rai Jain, Bar-at-Law, The Central Jain Publishing House, Arrah.—In this book Sri Yogindra Acharya describes the Jain conception of Parmatma or God and the particular means prescribed in Jain scriptures for the adhikaries to attain the final goal of human perfection. The book originally consisted of some 344 verses and the English rendering of all the verses is given in their serial order.

VI. Live and Let Live—Ahimsa or the Principle of non-injury by Alexander Gordon—The All India Jain Association, Lucknow.—It is a four-page pamphlet written to elucidate the principle of Ahimsa as preached and practised by the Jains of India.

VII. *Sankhya Darshan (Urdu) The Philosophy of Arya Varta by Professor Diwan Chand, M. A., published by Atma Ram and Sons, Booksellers, Anarkali, Lahore—price 10 annas.*—Literature is decidedly the greatest educational power in a society and much more so is the publication of serious literature which forms the thinking mind and represents the national culture and intellectual advancement of a particular people. There is a dearth of serious literature now a days in the vernaculars of India and, therefore, all honour to those who are doing their best to remove this keenly-felt need of the hour. Professor Diwan Chand deserves our warmest congratulations on the success he has achieved in this direction. He has all along devoted himself to this task and his former productions such as "A Short History of the Development of Western thought—Pashchimitark," "Arya Sidhant," "nau Mahapursh, etc., have justified the sanguine hopes entertained. The learned Professor is a gifted writer and

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an equally gifted speaker, and is widely known in the Punjab for his literary attainments and his honorary services to the educational cause of the D. A.-V. College, Lahore. His present work *Sankhya Darshan* is a book of Philosophy dealing with the salient teachings of a particular school of Indian Philosophy called by that name. We have nothing but praise for the work, for its rapid, brisk style, for the glowing interpretations, for the refreshing and vivifying meanings drawn out of the seemingly disjointed Karkas and, lastly, for the apt illustrations and the touch of originality and keen mindedness so profusely revealed in the pages of the book. The reading of the book would certainly be of great use both to the students of Western Philosophy and to the Pundits of old type, for to the former it would reveal the heights of original thought attained by our ancestors in the domain of Philosophy and to the latter it would offer newest and freshest interpretations as distinguished from the set grooves and channels of Thought stated in stereotyped phrases and too familiar verbiage. The book is divided into nine chapters. The reader would be in a position to realize the value of the book if we give him the general idea of the contents given and the scope covered in the book before us. First chapter deals with the general classification of the various problems of Philosophy into various departments called by separate names such as Epistemology Ontology, Psychology, Theology, Cosmology, Aesthetics, Ethics and Logic.

The author also discusses the value of Philosophy and replies to the objections generally raised against its study by its opponents. Chapter second opens with the general historical survey of Philosophic enquiry in India. Philosophic ideas spring from the Veda, are nourished in the Upnishads and blossom out in the form of various schools of Philosophy called by their popular name darshans, both *Vaidik* and *Avaidik*. The author indicates briefly yet concisely the subject matter of each

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darshana and his masterly grasp is revealed in the reconciliation he proposes of the six systems of Philosophy. Chapter third tells us what Sankhya is, and what is the available literature on it. Chapter fourth deals with the *summum bonum*—the highest end of human life. The learned Professor critically examines the charge of Pessimism so repeatedly brought against Indian Philosophy and ably indicates that the chief end and goal proposed by the Indian Philosophers on their way to Philosophic Enquiry was the removal of Pain and Evil actually present in the world. The trend of Indian Thought is Melioristic and not Pessimistic. Chapter fifth discusses the Instruments of Right-Cognition—the three *parmans* recognized by the Sankhya system. Chapter sixth deals with the Philosophy of Nature as propounded in the Sankhya, discusses the Evolutionary Process recognized by it and the one, far off event to which the evolutionary process moves, and which the modern science considers as beyond human intellect but without which, according to Sankhya, it is meaningless to talk of evolution in any sense of the term.

Chapter seventh gives us a very clear exposition of three *gunas—sata—raja* and *tama*, terms which are so commonly used but so scantily understood. The whole treatment of the subject in this chapter is very refreshing. Chapter eighth discusses the problem of soul in the light of the teachings of the Sankhya system of Philosophy.

It would be presumptuous to give suggestions to the learned author as to the further expansions of the subject matter but it would not be out of place to request him to bring out another edition of the same book in Arya Bhasha, for the wider public to appreciate it. Some of the Sanskrit equivalents for the English terms used do not seem appropriate. Solipsism is termed as *ahm brahma vad* but it seems *ahm vad* would be more appropriate, for solipsism recognizes that "I with my ideas alone exist" and that *I* is not necessarily recognized as *Brahma*. Substantialism

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and Phenomenalism can be more suitably converted into dravyavad and namrupatmakvad or prtitivad. Vigyan vad corresponds to Sensationalism and not to Idealism which corresponds to atmavada or chetnavad.

Sat-kariyavad is a technical term and has a special significance when used in a Philosophic terminology. It does not exactly correspond to Realism which stands more suitably for *bahya-arth vad*. *Sat-kariya vad* does not simply mean that the effect is of the same essence as the cause, nor even that the effect is only an evolved cause but that the effect as effect was potentially present in its cause, that the pitcher was potentially present in the clay out of which it was formed. It may seem absurd to some minds just as it seemed to Nyayaks but it has been used by its defenders in that sense.

SUDHAKAR.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Hindu Naval Architecture imitated by Europeans.

A very interesting account, together with very fine sketches of the typical Indian (Hindu) ships that were in use in the earlier part of the 19th century, is given by a Frenchman, F. Baltazar Solkyns (1811) in his Les Hindous (tome troisieme). In his introduction to this work he remarks.

"In ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can in this respect still offer models to Europe—so much so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping.....The Indian vessels unite elegance and utility, and are models of patience and fine workmanship. Indian Shipping 250—51).

In East Africa in A. D. 1498 Vosco de Gama found sailors from Cambay and other parts of India, who guided themselves by the help of the stars in the north and south, and had *nautical* instruments of their own (F. A. S. B., Vol. V., p. 784).

According to Mahuan, the *Ming-shih*, or history of the Ming dynasty, records that Ai-ya-sei-ting (Ghiyas-ud-din Azam Shah, who reigned A. D. 1385, 1457), the King of Pang Kola, sent to the Chinese court in 1408 an embassy with presents including horses, saddles, gold and silver ornaments, drinking vessels of white procelain with azure flowers, and many other things. (Indian Shipping, page 197.)

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MANY THOUGHTS OF MANY MINDS.

Consumption among young women in India.

There is an article under the above heading in the April number of "Health and Happiness." The editor speaks the bare truth when he says :—

> "Consumption is the disease of the 'Bhadrologe' woman in the towns. Cabinned, cribbed, confined in a small overcrowded and sometimes overpacked room or small house, seldom venturing to breathe on the terraced roof, she is poisoned by a polluted air. The voluntary muscles made for use and exercise; deteriorate and decay for want of proper exercise. Lungs do not get their proper exercise, and the circulatory system ill-performs its double function as a purveyer of requisite food to every part of the body and as a scavenger removing all sorts of poisons, dirt and impurities from the different parts of the body. The resisting capacity of the body to tuberculous bacillus, thus slowly but surely decays."

Manual work is falling into disrepute among a certain set of fashionable ladies. The editor raises his voice in protest against this suicidal tendency. Says he :—

> "The Bhadrloge man and woman must give up their natural aversion towards manual work and physical exercise. In the eye of God—the most honourable man is the man of physical labour. Free from the lust of power and ambition, the rural agriculturist with the sweat of his brow knocks at the gate of Mother Nature; he is the child in direct touch with our Mother Earth; and mother yieldeth to him the rich store of earth's agricultural produce upon which exists the life of the whole Human Race. The rich idle millionaire, the proud 'Bhadrologe' man and woman—live upon the earnings of the so-called low class hewer of wood, drawer of water, and tiller of the soil. But this man of manual labour is the true high priest of Humanity. His prayers are addressed direct to Mother Earth, she hears his prayers and opens the door of her boundless store-house of fruits, herbs, vegetables, grains without which the proud man who hates labour, can not live. There is dignity in labour. Labour is holy and sacred.

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Labour is the direct prayer of man to Providence for food and raiment. The labourer is the high priest, the Brahmin, the mediator between Humanity and Providence. Man has been made to pray. Without prayer, nothing cometh from the Providence. The Vedic Rishis of old followed the furrow of the plough."

"Providence sends us food and raiment through our labourers who plough and weave, sow and reap, gather and store. Every bit of voluntary muscular organism must perform its function which is its Dharma, its Karma, its prayer. This exercise is the prayer of the labourer to Providence. Negligence of physicel exercise is a sin against physiological law of God. Hatred of physical labour is hatred of prayer, to God. Hatred of the man of toil, is the hatred of the Brahmin—the high priest of Providence."

Work for women is the gospel of the writer. Here is his golden advice·

"Our middle class women, our high class women, must work. Work at your homes, sweep your rooms, wash and darn your clothings, dust your furniture, prepare rice from paddy by Dhenki at your homes, prepare meal from wheat by small hand-mills at your own house. Cook the food of your husband, dear child or parents, do all these and other domestic industries with your own hand. This would give you plenty of physical exercise, secure economy, and supply the family with healthy unpolluted food which is a safeguard against dyspepsia and acidity. We do not deny you honest pleasures. But service of Love is a thing of Joy for ever. Service is holy; by free ungrudging service of love to her family, each woman becomes the true child of God who is the Universal Common Servant of the highest and the lowest of sentient things in this universe. In this age of security and good government and reign of law, there is no danger in allowing women long walks amidst sweet and refreshing sylvan scenes and landscapes of the country. In this age of cheap and quick conveyance, it is not a difficult thing."

Nervous excitement is the curse of modern civilization The life of luxurious ease and indolence which westernised

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lead is not at all conducive to health. Women are naturally nervous. Nothing should, therefore, be done to multiply causes of nervous excitment. Says the writer :—

"Cheerfulness, equanimity; freedom from worry and anxiety, and avoidance of all sorts of nervous excitements, are requiste conditions for a sound mind in a sound body. A life of sedentary laziness, luxuries and mental excitements, is a predisposing cause of depression of vitality which allows consumption to secure its victim."

Novel-reading is becoming the rage among fashionable ladies and the novels devoured are penny dreadfuls calculated to excite the nerve, inflame the imagniation and corrupt the mind. The editor thus decribes and protests against this obnoxious tendency :—

"Novel-reading is becoming an extensive fashion in the towns. Many a middle-class woman among well-to do families in the town spend their day in alternations of idle grossip, card-play and novel-reading, the mind does not get healthy food, while the voluntary muscular system is allowed to decay by keeping them in iron chains of disuse. This sort of idle useless life is not only a crime against their family and human society but is a process of slow self-suicide,—both of body and soul and is a sin against Nature, Science and God. The poorer women look up to these highplaced women for example and guidance. Instinctively they tend to follow and imitate them. Where those who shall lead become rotten, who shall save ?"

The coclusims are thus sumed up !

" We appeal to the ladies of all rich, educated middleclass and aristocratic families in all our big towns to consider the problem of securing Health and Happiness among all their sisters around them in their respective towns. Respect and veneration of a life of manual physical labour, life of free and ungrudging service in the humble shades of domestic life, hatred of idleness and luxury, hatred of materialistic worship of costly and gaudy apparels and ornaments, avoidance of dissipation of novel-reading and idle card-play, cultivation of all forms of domestic manual duties and industries, spread of a

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knowledge of laws of health in every zenana—in all these and in various other measures for securing the Health and the Happiness of our womenfolk in the crowded cities—their happier sisters in the richer and highplaced homes—shall lead and must lead—not by profession and precepts—but by setting living examples, by leading life of manual labour, domestic industry, of simplicity and freedom from luxury and idleness—the life of ungrudging holy service of Love which is a thing of Beauty and Joy forever. We appeal! We appeal through their educated fathers, brothers, husbands, sons. Will they respond by living the true life? Will they be allowed to respond by living the true life?"

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The Gurukula Samachar.

(*By Professor Sewa Ram*).

Motto I :—By force of *Brahmcharya* alone have sages conquered death —*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

Go to God to fetch His Message to men.

'Profounder, profounder man's spirit must dive' so says Emerson. And one has gone from us to dive deeper into the world mystery, to go nearer to God to fetch His word to men. But do we not feel Shri Swami Shradhanand's presence still? He is in the minds of the Brahmacharis. They think of him, they dwell in him, they talk of him, and of him they write. The scene of entry into sanyas—the whole-hearted dedication to the service of the Divine in man—that has painted itself on their inner canvas and shall, we hope, ever remain as an inspiration to the Brahmacharis and all beholders alike. More than a

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month will have rolled away when these words reach you Dear Reader and the question is how hath this profited you and me. Entire dedication may not be possible for you or for me. But partial dedication can still be your privilege and mine. Should we not then take an inspiration from the event and make up our minds to go to God more regularly and try as best we may to hear His word to us and to others around us. Go, go then to God and work His will among men.

How smiles the 'Dhak' at Gurukula.

When I came the Dhak was bare. A sad parting it had with its leaves of last year. Thin and gaunt, a bare skeleton, there it stood in its naked outline. But its new birth was at hand. It bade farewell to its leaves of last year but was it not joyously waiting to welcome the new green ones hidden somewhere mysteriously in its silent sap. The clouds wept to see it so lean—they wept too early. The Dhak felt their thrill of sympathy. The green leaves in hiding came out one by one. And now the Dhak at the Gurukula nay in miles and miles around the Gurukula smiles its soft smile, rejoices over its new birth. It smiles for you and smiles for me and seems to say

'If you but smile
Another smiles
And soon there's miles and miles of smiles
And life is worth while
If you but smile.'

Thus smiles the Dhak at Gurukula.

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The great fire at Ghaziwalla.

The dark night is rendered bright—bright with lurid light. Oh Lord! How it blazes in the distance! Flames rise up in a fantastic fashion. Their hissing and crackling can be heard and the mingled noise and the confused din in the distance—all these show something is seriously wrong yes, the whole village yonder is on fire. The Acharya has gone to awaken the students, the bell rings out the alarm and soon you see the Brahmacharies and Professors moving with the best pace they can put on—moving fast to help if they can the poor villagers. The flames have wildly spread, the dung mounds are on fire, dark human figures sadly rush about, but it is precious little they all can do, the wind is so high, the flames so fierce. Pull down the hedges, let us create a vast clear ring round the fire-zone. 'Brahmacharies there fetch water from the well.' The fire zone is detached but the mounds keep burning—and so they will for even a day or two more The villagers mutter out their thanks. 'You may now retire—the fire will not spread any further.' Back come the Brahmacharis and Professors and all. The villagers too retire to the many huts yet safe. But no, they have not long to rest. Within an hour it blows a fierce gale and now from a different direction. It is getting fiercer, it is towards the part yet safe. The flames leap from roof to roof—the fire plays its mad devil dance of destruction, the poor villagers run about to save what little they can of their belongings. Oh the grain heaps in the distance! Alas the labour of a whole season, the stored food stock! Men run to the rescue, the grain heaps are on fire. 'Let the huts burn save the grain.' Three heaps are consumed. Only just as many can be saved. Oh the great havoc! What a terrible night it was for the villagers! The morning discloses the whole village in ashes. How shall we help the villagers? Let us petition the authorities, let us pray to the Deputy Conservator of Forests, to give them the materials free. How kind of him he

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gave them materials free—materials for a couple of huts to each. But no what of those who have lost their all in fire, their stock and store of grain, what of the widows? Let us have a fund in aid of these. And so we raise a fund and help the best we can. And a new Ghaziwalla has risen on the ashes of the old.

Science—Barren and Fruitful.

What is the net result of all this test-tubing? What the fun of this new vocabulary which transforms salt into sodium chloride, gold into aurum, iron into ferrum, lead into plumbum? If your scence cannot make two ears of corn grow where one grew before, if it can not help us to supply our daily needs, if it cannot render us economically independent or nearer independence, well may we call it, from one point of view at least, quite barren science. 'And I tell you' says Prof. Laxmi Chand, M.A., M. Sc., 'most of the test tubing done in Indian colleges has proved infructuous—mere waste of time and materials. And why? Because is not taught through the mothertongue and much the student's time is lost in getting up the strange terminology, in overcoming the barrier of a tongue which to him is foreign. There is something more too. We lack the spirit of research, the true scientific spirit. And the Universety curricula are defective. They teach us not a word of applied or industrial chemistry. Now if you ever went to solve the problem of India's poverty, put science within reach of the masses, teach it through the mother tongue, emphasise its industrial and applied phase and be moved by the spirit of research, the spirit of invention, the spirit of takling a few specific articles of outside manufacture and trying to manufacture them cheaply right here.' Prof. Laxmi Chand has certainly the knack of imparting enthusiasm. He must certainly have inspired

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the Brahmacharis to go to their work in science with a new purpose—a new ideal. True to his ideal Prof. Laxmi Chand has brought out a series of handbooks on Applied Chemistry, *i.e.*, one on dyeing, another on the manufacture of inks, a third on fats and oils and so on. All these are in Hindi. We hope the Hindi public will make use of these and we hope too that the Professor will give to the public not what will waste their time and money in idle test tubing and fruitless experiment but tried and tested formulae with such definite details about cheap purchase of materials etc., as will really help forward the starting of small home industries.

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